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China.

GENERAL LETTER FROM THE MISSION,
DATED JULY 14TH, 1839.

AFTER mentioning with gratitude that their health had been remarkably good, the missionaries proceed to give the following—

Notices respecting the several Departments of Labor.

Mr. Bridgman, as heretofore, has devoted much of his time to the study of the Chinese language, preparing the chrestomathy, the study of Hebrew in reference to the new version of the Scriptures into Chinese; and besides devoting an hour daily to three pupils of his own, has also given an evening lesson in geography to the three youths under Mr. Parker's care. Mr. Abeel arrived in China about the 20th of February last. In a few days a teacher was obtained, and the study of the language resumed. In a short time after, the Chinese being ordered to leave the factories, study was interrupted, or carried on without native assistance until the latter part of May, when, with Mr. Bridgman, he went to Macao.

Mr. Williams has usually devoted two hours in the morning to the study of Japanese, after which four hours to Chinese. He has also instructed one pupil. He has carried forward the printing of the chrestomathy, which has reached the 260th page. Religious service for the last three months has been held in his house, and he has attended a prayer-meeting every Wednesday evening. He has also distributed about two hundred christian books, and held christian conversation with the Chinese by the way-side, as opportunities have daily presented themselves.

Since October last Doct. Parker's time has been occupied much as formerly in the care of the hospital, the study of the Chinese language, and the instruction of three young men. The increasing number of official men whom he had met suggested the expediency of acquiring the Peking dialect. The teacher of the local dialect, formerly employed, could not be relied upon. A native of Peking, who speaks that dialect with great accuracy, in gratitude for benefits received on occasion of fracturing both bones of his left arm, volunteered his instructions, and Doct. P. has been induced to give his attention principally to that dialect since March.

The hospital was never so prosperous, as it was at the time when the difficulties respecting the opium trade commenced. A circumstance had occurred which brought it distinctly before the government, and a tacit expression of its approbation was obtained. The number of patients up to March 23d was 6,540. During the time of our imprisonment even, various applications were made by officers in charge of us for medical advice; and one officer in the city, at the suggestion of the Kwang Chowfoo, or prefect of Canton, came to the American Hong. The judge of Kwanghe occasionally managed to report himself through the Hong merchants, and to obtain new supplies of medicine. When, at his suggestion, one of the Hong merchants applied to Howkwa to permit the re-opening of the hospital, which had been closed since the 23d of March, Howkwa said it was shut by the order of the viceroy for the time being, and we must wait till the opium affair was settled. He had previously stated to Doct. P. that the times were now altered, that they were not as before the commission-

er's arrival, and he could no longer rent his building for a hospital. But he was told it was unnecessary to agitate that subject then. Since the blockade, patients almost daily, in a few instances even females, have come to the American Hong for medical aid, and others have been visitors at boats hired for the occasion, in front of the factories. Among those who have come to the Hong, was an officer, Ching Hang Loo, a member of the Lee Poo, or board of rites, at Peking, and recently from the province of Yunnan. Some patients are now visited at their residences, and several surgical cases are waiting to have a place to accommodate them. A general opinion prevails among the Chinese, that the high commissioner will approve of the hospital, and allow it to be continued. Alan, a Chinese who was seven years in America, remarked a few days since, that his excellency was very particular in inquiring respecting the customs of Americans, and among other things was informed that in most of the twenty-four States there were hospitals for the poor and sick. The commissioners asked how they were supported; and when told that they were supported by charity, and by the legacies of benevolent persons, he expressed his strong approbation. This may all operate favorably for the hospitals here, so far as they depend on his influence. But such uncertainty hangs over the future, that all is conjecture as to what will befall our operations. Doct. Parker has been induced to remain in Canton by a desire to demonstrate to the Chinese that he is their friend, and wishes, at whatever sacrifice, to promote their interest. To a greater or less degree his remaining has been so regarded by them.

Whilst Messrs. Bridgman and Abeel were in Canton, they and Doct. Parker supplied the chapel in turn, and the latter has continued the service every Sabbath since the former went to Macao.

The progress of Doct. P.'s pupils has been greatly impeded by the disturbances of the last few months. Though they are now returned, all are under constant apprehension of interference from the government, except one of them, who has been in the confidence of the friends of the commissioner. As is obvious from the nature of the case, he has himself experienced serious interruptions in his own studies. For three weeks we were our own porters, cooks, etc.; and since the return of the Chinese to our families, though the teacher was willing to return,

the comprador was afraid, and the unceremonious manner in which the Mandarins entered some of the factories, very much increased his alarm. All our Chinese books, on several occasions, have been concealed, under the expectation that the factory was to be searched. In several instances Doct. P. has been waited upon by deputies of his excellency, and for some time he was in the daily expectation of being called to the Bocca Tigris to see the commissioner. At length his return to Canton rendered it unnecessary.

It is an occasion of gratitude that so far as this mission has experienced any interruption, it has been from incidental, and not direct causes. There has been no marked unfriendly cognizance taken of it by the government.

After remarking further on the impediments thrown in the way of a direct and vigorous prosecution of missionary labors among the Chinese, and which are likely to obstruct the free access of christian truth to the minds of the hundreds of millions of the Chinese, so long as the present policy of that government is maintained, the missionaries add—

Thus your missionaries are situated, with a duty to discharge to the church, whose messengers they are; with the command of God binding upon them to preach the gospel to every creature; and yet the self-styled "Son of Heaven" prohibits them from receiving the knowledge of God and the Savior of sinners, or worshipping their Creator, Preserver, and Redeemer. To suppose that God looks with approbation upon such a state of things is to suppose he has ceased to abhor, as in ancient times, the nations that forsake him and worship idols. As already observed in our letters, it does seem as though He who removeth kings and setteth up kings, even the Most High who ruleth in the kingdom of men and giveth it to whom he will, has a controversy with this people, and we are encouraged when we reflect that he who could subdue the haughty and idolatrous king of Babylon, so that he praised, extolled, and honored the King of Heaven, and confessed his works were truth and his ways judgment, and that those who walk in pride he is able to abase, has the power still, and when he pleases can and will abase this proud empire.

There are indications that important changes are to take place in the Chinese empire, without great delay.

Ceylon.

LETTER FROM MR. HOISINGTON AND
DOCT. WARD, DATED MAY 30, 1839.

*Pupils dismissed—Progress in Study—
Names given to Beneficiaries.*

In presenting their semi-annual report of the state and operations of the mission seminary at Batticotta, the teachers remark—

Our last communication, dated October 28th, 1838, brought down the history of our proceedings to the commencement of the first term of the seminary year, including an account of the reception of a new class. A few additions have since been made to some of the classes; two have left irregularly, viz. Elias W. Crane and Samuel Merwin, of the first class; and three have been dismissed for misdemeanor, viz. Martin N. Foote and John White of the third class, and Charles Bartlett of the fourth class. All these, excepting Bartlett and Crane, were church members, and are now, with the exception of Foote, in a state of suspension. We do not regard these as lost to our cause. Wholesome discipline is often the means, not only of checking iniquity, but of thorough reformation, and consequently of establishing a firmer and more consistent character.

The term which commenced October 18th, closed January 30th, 1839. The last term closed yesterday, having commenced on the 28th of February. We were enabled to pursue our course much as usual during those periods. We are encouraged by evidence of advancement in the attainments of the several classes, compared with what we witnessed in former terms.

The attainments of the students in several of the branches pursued is particularly pleasing; as in the reading and writing of the English language, in history, mathematics, natural philosophy, and European astronomy. The present first class is the first that has been able to reduce the solar system to calculation, as to the magnitudes, periods, distances, rising and setting, and the relative positions and motions of the several bodies. And this has been done, too, without the assistance of suitable class books, chiefly by instructions given on the black board. A text book on astronomy, adapted to this country, is a great desideratum—one perhaps, combining the principles of European and Hindu astronomy, that each may be seen in its true light. On

Hindu astronomy is based an enormous system of astrology; which is, in its turn, the scientific basis (falsely so called) of a vast mass of popular superstitions, by which the people are more strongly held in bondage, than by other parts of their marvellous religious system. It is, therefore, of the highest importance that our youth be well instructed in the true philosophy of the heavens. It may be proper to remark, that something has been done in the way of adapting the course of instruction in this branch, and in some other branches, to the state of things around us. We only need more time and strength to carry out the matter to a more profitable result.

The following English names were given the last term.—In the third class, John H. Thompson. In the fourth class, Luther Dimmick, Hubbard Winslow, and William Wisner. (These four names were previously given; but the boys having left the seminary early in their course, they are now given again.) In the (new) fifth class, James W. Alexander,* Jediah Andrews,* James F. Armstrong,* Samuel B. Baldwin, George Boardman, John Breckenridge, Robert Breckenridge,* Henry W. Carey, John W. Chickering,* Robert Crosset,* Stephen W. Dana,* Joshua Danforth,* Ansel D. Eddy,* Minot S. Fairfield, Daniel W. Foreman,* Stephen H. Gomez,* David R. Gould, Willard Hall,* William T. Hamilton, Thomas L. Hamner,* Samuel Hemphill, Erastus Hopkins,* Walter Hubbell, Thomas G. Lee, Asa Lyman, Samuel J. Martin, Cowles Mead, Lorrin Mills,* Erasmus D. Moore, John W. Nash, Benjamin Niles, Josiah Nourse, Anson Green Phelps, Harrison J. Park, Samuel McNutt, Caleb Pitkin, Benjamin H. Rice,* David H. Riddle,* Henry A. Rowland, Samuel H. Stearns,* John Fitch Stone, Salem Town,* James W. Weir, Elisha D. Whitlesey.*

We have on hand several unappropriated names, probably not as many as will be needed for a class to be taken in October next.

The present statistical view of the classes is as follows, showing 150 students in the five seminary classes.

Classes.	Wh. No.	Bd. by Miss.	Self Bd.	Chh. Mem.	Superintendents.
First Class,	16	14	2	10	H. Martyn.
Second "	18	18	0	12	T. K. Hasseltine.
Third "	32	32	0	26	W. Volk.
Fourth "	36	35	1	15	J. Gregorie.
Fifth "	47	44	3	21	E. Rockwood.
Preparatory,	16	7	9	0	B. M. Palmer.
Total,	165	150	15	84	

*Indicates those who were admitted to church fellowship at our last communion, May 19.

The native instructors remain as reported by last communication, excepting that George Dashiell has been appointed tutor in the department there named.

Examination—Religious State—Admissions to the Church.

The exercises of the term ended yesterday in a public Tamul examination. The attendance on the occasion was very good, notwithstanding the weather was unfavorable. There were some from all the parishes in the province, even the most distant. All seemed interested and pleased. We receive yearly new evidence that these examinations are of considerable importance, as a means of diffusing light, removing prejudice, and of raising, in the estimation of the people, the value of education.

The teachers mention that during the preceding term, the seminary was visited by the governor, who, with the government agent of the province, spent two hours in examining some of the classes, and on leaving, expressed their cordial approbation of the system of instruction, and the successful manner in which the affairs of the institution were conducted.

The moral and religious state of the institution, during the period embraced in this letter, has been, on the whole, pleasing. In November, we held a series of successive meetings evening and morning. The ordinary studies and recitations being regularly attended to, during the day. The effect of those meetings on the church, and on a large class of the impenitent, was very salutary. From that time a considerable number regularly attended a meeting of inquiry, held every Sabbath. This class of candidates for the church numbered about fifty during the last term. From them thirty-one were received to the communion of the church, on the 19th instant; making the number of students now in the seminary who are members of the church in regular standing, eighty-four. This leaves in the five regular classes sixty-six not members of the church; and of these sixty-six about twenty still stand as candidates. From this view we feel ourselves called upon to thank God and take courage.

The names of those who were received into the church at our last communion, besides those pointed out in the above list, are;—In the first class, David Riggs. In the second class, Charles Jenkins. In the third class, Robert Adair, George W. Blagden, Joseph S. Christmas, Benj.

Hamlin, Asahel Nettleton, James W. Tucker. In the fourth class, Charles Cleaveland, Joseph Clough, Ward Clark Dean.

The Friday preceding the communion Sabbath, was observed as a day of special prayer, in reference to the interesting solemnities then in prospect. The Sabbath was a precious season. The Lord seemed to be with us on his holy day, and in the ordinances of his house. The church, we hope, have gathered strength to meet the temptations of the approaching vacation.

Siam.

EXTRACTS FROM THE JOURNAL OF DOCT. BRADLEY, AT BANGKOK.

EXTRACTS from the journal of Doct. Bradley were inserted at pages 425—8, of the last volume. The tract-house of which he speaks, it will be remembered, is a large house, situated on the most public street in Bangkok, where the missionaries meet the people and distribute portions of the Scriptures and religious tracts to them.

Intercourse with Siamese Inquirers.

November 8th, 1838. Dispensed the bread of life this afternoon at the tract-house to many starving and eager applicants. While thus engaged, a certain nobleman, a connection of the royal family, sent for me to see him at his house; whose call I obeyed. He wished to ask me questions concerning our missionary work. "You say," said he, "that we, the Siamese, with the Chinese and all the inhabitants of these countries, are all believing falsely and will be lost, unless we become the disciples of the Lord Jesus. Is there not danger in publishing such sentiments? Are you not afraid that the king of Siam will take offence at this?" I replied that we published nothing but what was founded in everlasting truth; and nothing but what the Lord Jesus had commanded us to publish. He had warned us that these truths would excite the opposition of men, but charged us not to fear the face of kings or people when obeying his commands. I also took occasion to show the noble inquirer that it was kindness to them which induced us to publish these offensive doctrines; that this people were awfully deceived, and would be ruined forever, unless they could be made to see their error. He saw immediately the force of my reasoning and frankly conceded that it was

good. He then proceeded to speak in the most humiliating terms of many of the grosser sins of his people, and dwelt particularly on the sins of dishonesty and falsehood. He also took occasion to speak in the highest terms of the fearless, unbending veracity, which, he said, he had already observed in the missionaries. "Never," said he, "have I seen any thing equal to it." In expressing himself thus he seemed to be sincere. He then invited me into his study where he exhibited to me various writings and maps of his own production. His maps of Siam, although doubtless imperfect, would be a valuable acquisition to our mission. But he dared not sell them or give them away, or lend them, for fear that the king would be displeased. I persuaded him, however, to give me a small map of the Boodhists' ideal globe, having around its circumference, at each of the four cardinal points, a large island or continent, with many islets. In the space between these continents, that is, in the centre of the earth, is an immense mountain, which rises in a conical form by seven terraces equally distant from each other, to some indefinite point beyond the sun's orbit. It supposes the moon's orbit to be below that of the sun by exactly a hundred *yote*, which is about a thousand English miles. These heavenly bodies are supposed to revolve round the top of this mountain in horizontal orbits. Above all this there are sixteen different stories, or heavenly dwelling places, at equal distances, one above another. They seem not to be connected with the top of the mountain, and yet the mountain is the way to reach these degrees of heavenly felicity. How it is that the soul goes from the mountain's summit to the state of existence just above it, I am not informed.

9. Had a cavilling inquirer, who made great demands on my time and strength. "Your books," said he, "teach that Jehovah God is displeased with sinners, and will certainly punish all such as do not believe in the Lord Jesus. Does not Jehovah thus show himself subject to anger? and if so, is he worthy to be called God?" I felt myself called upon to show him as well as I could, that indifference to the conduct of men and a heart that could not be made to feel in view of right and wrong would completely disqualify any being for the rank of ruler, and much more for the place of God. "But," said he, in reply, "you say that Jehovah God is a king of universal benevolence; that he maketh his sun to rise on the evil and on the good, and sendeth

rain on the just and on the unjust. Now how is it true that such is his character, if he does, as you say, punish sinners forever in hell?" This question opened the way for me to illustrate the infinite goodness of God, as exhibited in the gift of his Son; and to show that it would not be wise nor good in God to take those to heaven who should persist in rejecting this salvation. "How shall I know," said he, "that your books are true? They are entirely different from the Siamese and Chinese sacred books—indeed they are at perfect enmity with them all." Neither time nor strength would allow me to set forth the divine authority of the gospel history as I ardently desired to do. I could do little more than to entreat him carefully to read the Life of Christ, which I then gave him, and compare it with the books of Boodh. I promised that, after he had well read that work, I would give him the three volume series, which comprises a parallel between Boodhism and Christianity. I also invited him to visit me at my house, where I could take more time to converse with him.

11. Sabbath. This was a most delightful morning to my soul. Spent three and a half hours at the tract-house, closely occupied in conversational preaching and giving books. Had some interesting inquirers who profess to believe the gospel and to be determined to be the disciples of Christ. Such things are certainly good symptoms, but I do not allow myself to trust in them. My hopes are founded on the great and exceedingly precious promises of God's word, which are settled in heaven. My desire is that every circumstance, hopeful or discouraging, may lead me closer to God, that I may live hour by hour in the secret of his presence, for there only can I be holy, happy, or useful.

19. Mr. O. breakfasted with me, after which I went with him to the prah klang, and had the pleasure of giving him an introduction to his honor. The old gentleman was in a very agreeable mood, and seemed to be pleased that another American had come to reside in Siam. He expressed a strong desire that the missionaries should be practical botanists, chemists, geologists, and mineralogists; and inquired, with much interest, whether Mr. O. could aid in teaching these sciences. On being told that we had books that treated fully upon them, he requested me to translate some treatise on mineralogy, botany, and the manufacture of indigo, which is now particularly engaging his attention.

I cannot but wonder when I consider the providence of God relating to the freedom with which we are allowed to distribute christian tracts among this people. The common people are reading and learning the words of eternal life with gladness, without any to molest or make them afraid. They are learning, it seems to me, with surpassing rapidity that all who worship idols are sitting in gross darkness; that their religion, with all its splendor, is a fearful delusion; and that they must be eternally lost, unless they repent of sin and believe on the Lord Jesus Christ. A very respectable Siamese, in rehearsing to-day what he had read in a tract formerly given him, repeated verbatim from the 115th Psalm from the 4th to the 8th verse, "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not," etc. This man said, in the hearing of many priests and other persons, that the Siamese, in their ignorance, stupidity, and wickedness, had made themselves idols and were vainly trusting in them. This is but a fair specimen of what great numbers of the Siamese are learning, or have already learned. It seems to me not a little remarkable that one of the first men in the kingdom should rent us a house for the express purpose of promulgating doctrines which pour daylight upon their works of darkness, and odium and disgrace on their dearest idols. Surely it is nothing less than the overruling hand of God, which thus holds at his pleasure the rulers of this land. Blessed be his name! the kingdom, the power, and the glory are all his own.

My teacher has just said to me that our tract, entitled a Parallel between Boodhism and Christianity, is exciting opposition; and that Chouchahum, a nobleman, advises us not to distribute any more of them.

16. Chouchahum visited us last evening. His chief business evidently was to persuade us not to distribute the tract named above, pretending that the king had issued orders to suppress it; but said that his majesty was willing that we should distribute our other tracts and publish the less offensive doctrines as freely as we pleased. We do not believe that the king has done or said any such things. Probably the nobleman has read that tract and is sincerely afraid that we, whom he esteems his good friends, will get ourselves into trouble, if we persist in distributing it. It may probably be well to cease distributing it for a season. Enough of them have al-

ready been scattered among the people to act as a powerful leaven. Probably 600 or 800 have gone forth, borne, I trust, by the Spirit of God, into many hamlets and families in this kingdom. Were it not for the rulers and nobles, whose power and glory are founded solely on Boodhism, this tract would awaken no opposition, and the common people would receive it with gladness. Indeed they now thus receive it, and many are by its instrumentality, as there is much reason to believe, led heartily to despise their national religion.

18. Sabbath. One old man, having listened to me, apparently with an open heart, said that the religion of Jesus Christ was excellent, but he did not see how the Siamese could avail themselves of it, for they were all, with few exceptions, exceedingly poor. This opened the way for me to teach them that the blessings of the gospel were conferred without money or price. It seemed very surprising to him and to others who heard me, that Jesus Christ should love the poor equally with the rich.

Excursion among the Villages.

20. Mr. O. and myself commenced an excursion this morning, borne on our way in my boat, paddled by five men. Boxes of books and other baggage made our cabin, six by three feet, quite too contracted for comfort. We passed through the town of Mhachy just at dark, into the Thachin river, and thence up the river four miles, to the village of Thachin. We were long in finding a wat at which to put up for the night. The zayats belonging to the wats are the only things in this country which can be used as substitutes for inns. They afford a tolerably comfortable shelter, but are destitute of hosts and hostesses. Contiguous to them are pleasant walks where one may find recreation and retirement. A wat affords no place for a white-faced stranger to retire in the day time, as he would attract the gaze of hundreds of the yellow-robed inmates and many others; but late in the evening, when the priests and their pupils, whom the Siamese call *nanes*, have gone to their lodgings, and the idolatrous people have returned to their homes, a Christian may find secret pleasure in strolling over the paved walks, or sitting in their arbors, or reclining on their marble lounging places, or on the seats of the zayats.

21. Rose early and walked on the wat grounds for retirement and devotion.

Soon a large number of persons came to the zayat to obtain tracts. I embraced the opportunity to inform them why we visited them, and why we prepared and distributed tracts to the people, stating to them the substance of the tracts, hoping by this means to secure a careful reading of them. I trust the design was not fruitless. So eager were the people for tracts, that they could hardly be persuaded to wait till they could be served in turn. Here, as in other places, I studied to divide the word, giving to every neighborhood clan some of all the kinds of tracts, that they may serve as a kind of village library.

Having breakfasted, we began to count the houses, and distribute books in different parts of the town. Go where we would the people would flock around us, and follow us even to the banks of the river, beseeching us to give them "one volume of the book of Jesus," "one leaf of the instructions of Jehovah." Under such circumstances, we sent forth many tracts to bear the truth to the thousands of Thachin.

Having counted the houses as well as we could, we judged that there were about 500; and allowing each contains ten persons, which is probably a moderate calculation, Thachin has a population of 5,000 souls. The buildings are almost wholly made of bamboo watlings, with atap covering, having the floor six or eight feet above the ground. We saw only two wats, or temples, and they appeared to be in a dilapidated condition. There is no indication of wealth or taste about the town. The ground on which it is built is elevated very little above high water at spring tides. We saw nothing that deserved the name of a street. The inhabitants are principally Siamese.

About nine o'clock we followed the tide into a wide channel leading off from the river west south-west. For some miles the channel was about as wide as the main river, exceedingly serpentine, and thickly bestudded with villages, containing each from fifty to a thousand souls. Many of the hamlets are almost exclusively occupied by Peguans. Within twelve or fifteen miles we passed seventeen villages, containing in all, not less, probably, than 5,000 souls. The country intervening appeared to be almost entirely uncultivated. It was mostly covered with the atap and other small timber which constitute the low-land jungles in these parts of Siam. All the country had the appearance of having been recently redeemed from the sea.

About midday we arrived at a point where the rising tides of Thachin river and Neklaung river meet. The water had not ceased to rise, yet the current was turned against us. As the tide would soon change and be in our favor, we concluded that, as we had come so far, we could still proceed onward, seeking for Meklaung. Our afternoon's ride was very pleasant. The aspect of the country over which we passed was totally different from that which we passed in the morning. It was generally cleared, and often laid out into fields and gardens of cocoanuts, tamarinds, and plantains. The cocoanut is cultivated for the purpose of manufacturing oil. The tamarind fruit is sold in the markets of Siam and eaten with rice.

The channel of the river, which in the morning was wide and deep, became but a canal, twelve or fifteen yards wide. It had evidently been excavated, and the bank on which the earth was thrown up was planted with a row of the beautiful tamarind. At one place we left our boat and went back into the open field, where once there had been a sugar plantation and sugar mill. To the east and west and north, the plain seemed to be bounded only by the horizon. To the west, in the smoky and dim horizon, we descried several mountains, which may have been fifteen or twenty miles distant. The sight was very inspiring. It quite cured me for a little time of all my bodily infirmities, which had long depressed my spirits. My heart went out after God and delighted to praise him in his works.

We soon returned to our boat and pursued our way with a favoring tide until sunset, every now and then inquiring how far it was to Meklaung. We always obtained one of two answers, viz. "Just ahead," or "six leoh," or "four leoh," as the case might be. A leoh is a bend or turn of a way. The Siamese have a land measure, but they very rarely care to be definite enough to use it in conversation. Just before sunset we descried a wat of much richer endowment than mere country wats, which announced that we were in the vicinity of a large town. This testimony was loudly corroborated by the quacking of immense flocks of ducks, and the grunting and squealing of swine, which Chinamen were fattening for market. But a few minutes more brought us into the town.

We were much surprised to find ourselves in a very populous place. We put up at a large wat, which one might fancy had been a castle of the middle age of the world. It stood on a long and

very narrow peninsula, formed by the junction of the canal on which we came with the river Meklaung. It being nearly dark, we could not explore the town till another sun should shine upon it; but we saw enough to awaken lively curiosity, and excite strong desires to do something to show the inhabitants of that heathen city the light of life. A smart dash of rain just before we landed had made the air damp, and the argillaceous earth on which the city was built very muddy and unpleasant.

Nov. 22d. It was a rainy and chilly morning. This circumstance cast a dismal aspect over the town in which we were perfect strangers, and prevented our walking about to explore it. It also prevented the people coming to see us in great numbers, as no doubt they would have done, had the weather been pleasant. Some dozen or fifteen, however, came and interested themselves in seeing us eat our breakfast, after which I talked to them a little touching the religion of the Lord Jesus, and gave them some tracts. It was very soon noised abroad, that we were tract distributors, and several other persons came by reason of what the first had told them. One very tall, well-proportioned, and dignified looking man came in, who appeared to have been acquainted with me. He approached us with the utmost freedom and affableness, first laying his hands on my shoulder and giving me a hearty shake, and then walking up to Mr. O. in close contact and straightened himself up to compare heights. Strange to tell, this Siamese was but a trifle the shortest. He is a giant in stature among his countrymen. The Siamese generally are quite short, ranging from five feet to five feet four inches. The object of this man in visiting us was to obtain a tract or two which he very thankfully received. Our fame had by this time so spread abroad, as to excite many from across the canal, and from other more distant places to entreat, at the top of their voices, saying, "Sirs, I beg a book, one volume;" "Sirs, I beg a book, only one leaf;" "I beg you to be propitious and give me just one book on the religion of the Lord Jesus. I have never seen one, but have heard others publish the fame thereof."

The rain having nearly ceased, we took our seats in the boat and went about from one part of the city to another, distributing tracts and exploring the town. It was very gratifying to find many in this distant place from Bangkok, who had heard something about our gratuitous distribution of tracts, and something of

their contents. Wherever we went we were hailed from either shore by persons entreating that we would turn aside and give tracts to them also. Generally those who asked for books appeared to be intelligent men and able to read. We could only give each neighborhood a taste of the word of life. We could not supply even the half who earnestly entreated for them.

Having disposed of nearly all our stock and spent about a half hour in taking knowledge of the place, we took advantage of a rising tide, about ten o'clock, A. M., and came on our return towards Bangkok. Our previous engagements would not allow us to protract our tour longer. From what we saw at Meklaung we judged that it contained a population of at least 25,000 souls, who are chiefly Siamese and Chinese. The place has no good market, but is chiefly dependent in this respect upon a place a mile or two up the river, which is reported to be also a populous settlement. There is a fort a little distance below the town. Meklaung is not probably more than one mile from the head of the gulf of Siam, which, however, cannot be seen, as the river is serpentine, and the jungle has not been cut away. The soil appears to be rich, although it is but little cultivated. The inhabitants probably gain their living chiefly by the great fishery and the salt works at the mouth of the river and about its vicinity. Large quantities of salt are carried to Bangkok by the way in which we came to Meklaung. The salt is made by evaporating the water. There are no floating houses at Meklaung as at Bangkok. The buildings are nearly all made of bamboo wadding with atap roofs. There seems to be nothing like streets. The river and canals serve for these. The site of the town is low and level. We saw no highlands about it. It is probable there are mountains in sight when the air is clear. There can be no doubt that Meklaung would be an eligible situation for several mission families. I see no reason to fear that it will prove to be less healthful to foreigners than Bangkok. The land is no lower, and there does not appear to be more jungle about it than about the latter place. The city swarms with children, which are the most hopeful subjects of christian influence. The town is situated near the mouth of a noble river, extending far up into the interior, having several populous settlements upon it. It is believed that the great part of the travel from the southwestern parts of Siam passes through Meklaung to Bangkok. May the Lord

provide some faithful shepherds to take care of these thousands of souls.

23. Had but a very small handful of tracts left for the inhabitants of Mhachy. These we gave away early in the morning, and then proceeded on our way home. I suffered much as I did the day before. The way seemed intolerably long. In my wreck of body, my spirit was almost crushed, and I was often tempted to be impatient to come to our journey's end. We reached Bankok about three o'clock, P. M. Never was I more grateful to God for a pleasant house, a sympathizing family, a cool and quiet resting place from the burning sun and noisy world, and for the many and nameless conveniences for treating my disease of body and mind.

*Introduction of regular Public Preaching
—Successful labors for mitigating the
evils of Small Pox.*

29. Went to the tract house after an absence of many days and resumed the good work of distributing tracts and conversational preaching to the people. Hoped that this work might be one means of increasing faith and zeal towards God.

Dec. 9. Sabbath. Opened regular religious services at the tract house; had never before attempted to have systematic preaching at that place. Was much encouraged. My audience was large and in a good degree attentive.

10. The young man mentioned in my journal Oct. 20th, [p. 427 of last volume] visited me to-day at my house. I spent nearly an hour in conversation with him. He appears to be, so far as I can discover, quite serious. I cannot but entertain hopes that he is indeed a Christian. He says that he prays every day in private and in his family, and reads tracts to his friends, and otherwise instructs them.

Commenced writing a treatise on the benefits and mode of inoculation for the small pox, with a view to present it to the king of Siam. It has occurred to me that inoculation for the small pox might become an incalculable blessing to this people, in the absence of vaccination, which, in consequence of the many fruitless attempts to introduce it, has been rendered almost hopeless of ever being realized in Siam. I intend, after I shall have written this treatise to the king, to write and publish one of a similar kind for the physicians of Siam. The king has quite recently sent several of the royal physicians to visit me, for the purpose of being

taught how to inoculate. It appeared that he had been informed of the successful inoculation of the children of the missionaries and several of the Siamese, and had thus had his hopes excited that inoculation might afford some important relief from the small pox, than which there is no other disease so destructive of life among the Siamese. The small pox rages among them four or five months every year. The season of its reign is November, December, January, February, and March. It is almost impossible to find a family of some years standing in Siam, that has not suffered from this terrible disease the loss of some two or three or more lives. A very large majority of the Siamese are thickly pitted, and very many have either lost their eyes, or had them greatly injured by the same disease. Well may the king take a lively interest in any plan that promises to afford relief from this awful and perpetual scourge. The prah klang has uniformly manifested great interest in all the experiments which I have from time to time made with the vaccine virus. The king has sent to me several of his slaves, conducted by his physicians, for the purpose of having me inoculate them with the small pox, that he may have an ocular proof of the benefits of the plan. Prahnaiwai, the first son of the prah klang, sent for me to-day to inoculate his own child. He had previously tried me in the case of a child of his relative.

13. Two of his majesty's physicians extraordinary visited me to-day. They call themselves my pupils, and entreat me to prepare for their use a variety of medical and surgical books. They more especially request that I will write a treatise on midwifery. These persons are indeed my pupils in learning the art of inoculation. They are sent by the express command of the king, as they say, that they may prepare themselves to inoculate in the royal family, and the families of the noble peers.

14. Commenced writing sermons in Siamese, with a view to preach to my audience at the tract house on Sabbath days. It is my intention to make henceforth a constant and thorough business of this.

17. Had six of his majesty's physicians at my house making inquiries concerning inoculation for small pox. I took occasion to show them some of our anatomical plates, with which they were greatly interested, and led to cherish most exalted ideas of the wisdom and skill of foreign physicians. They re-

newed their request that I would speedily prepare a work on midwifery. It may now be my duty to devote the amount of time which I have been accustomed to spend in the practice of medicine and surgery, to writing and publishing of suitable books for the instruction of the Siamese physicians. Probably the good which I may in this way do will be much more extensive and lasting, than that of treating the diseased.

18. In company with my brethren, I visited the prah klang in the morning, and presented to him the treatise on inoculation for the king. All communications from foreigners to his majesty must take this route. The prah klang being in haste to make his usual morning visit to the royal palace, had not time to examine it, and therefore appointed that we should see him on the next day.

19. We called on the prah klang according to appointment. He had read the treatise and was pleased with it, and promised that he would soon present it to the king. Mrs. Tracy presented him at the same time a large variety of rare exotic garden seeds, which were received with much thankfulness.

20. Five of the royal physicians spent nearly all the forenoon with me, seeking medical instruction. They brought more lads from the king for inoculation. One of the number took a copy of the Spiritual Songs to the king's palace yesterday. His majesty discovered it, and inquired whence it came, and required a part of it to be read in his hearing. This physician informed me, that the king expressed much pleasure in hearing it read. He also informed me, that his majesty is very much encouraged by the success of my experiments in inoculation.

21. Choukumbodin, the major general of the Siamese forces to the north, the man of whom we rent the tract house, sent for me to see some new brick houses which he wishes to rent to the mission. It would seem that hereafter there will be little or no difficulty in renting all the buildings we shall need in Bankok.

24. Chou Nuam, a younger brother of the king, visited me last evening. His title is Father of Doctors. He is about thirty years of age, short of stature and very corpulent, and resembles much the king. His object in visiting me was to inform himself on the subject of inoculation.

27. Wrote a treatise on vaccination and inoculation for the Siamese doctors with the hope of printing it in a few days. The Lord has opened this door of usefulness in a very remarkable manner.

30. Sabbath. Preached on the stony ground hearers, having a written sermon. Felt increasing courage and hope in this work. Had several interesting inquiries and a letter from a man in humble life, expressing his gratitude for the book which he had read, and requesting another. He also evinced a lively sense of the sinfulness and degradation of this people, and returned thanks to our mission, through me, for our kindness in teaching his countrymen the way of life.

31. The Paw Maw, Father of Doctors mentioned in my journal of the 24th, called upon me again. His object was to read my treatise on inoculation. Having read it with much apparent pleasure, he asked many questions touching things not explained in the treatise, evincing a studious and active mind. He wished to qualify himself for inoculating. The prah klang sent for me to visit him which I did. He engaged me to inoculate in his family as soon as he could procure good virus. This is certainly indicative of increasing confidence in the missionaries.

Jan. 4th, 1839. Inoculated in the family of the prah klang six children, three grandchildren, and three inferior wives. I trust that the Lord will, by this means, give us favor among the millions of this people, and promote the cause of the glorious gospel in Siam. I feel that I have assumed great responsibility, but I will cast my cares upon the Lord who careth for his children.

5. The prah klang sent for me to see him early in the morning. The mothers of the children that I had inoculated the day before, had complained to him bitterly of the rigid diet on which I had put them. He wished to know if I would consent to their eating a little of this, and a little of that, which I had prohibited. This is perfectly characteristic of the Siamese. They seem not to think it possible that the saying of a thing once is sufficient to make it binding. My experience teaches me that the shortest way to make your assertions or commands, in the estimation of the Siamese, firm, is to tell them that you do not speak one thing and mean another; or as the Siamese say, "speak two words."

Preached to a congregation of thirty or forty persons, with considerable encouragement. One of the number gave me a letter, which he wrote for me before he came. It was the same individual who gave me a letter on the last Sabbath. His name is Buah. The substance of the letter is, that he had fully determined to be a disciple of the Lord

Jesus in body, soul, and spirit; for he believed him to be the true Savior and the Judge of the world. And he wished to have the hope that at last he may be permitted to stand on his right hand in the judgment, and afterwards go to be with him forever in heaven. He seemed to be an humble, sober, and serious man, aged about thirty years.

10. Was yesterday called to inoculate some fifteen or twenty more little ones connected with the family of the prah klang, and to-day to perform a similar service for the children of the prah klang's brother, Pysipipat.

12. Chouchahum sent for me to inoculate his children and some other persons within his palace. I have just published the treatise on vaccination and inoculation, and find it to be a very great aid to me in communicating instructions on these subjects. I leave copies in the families and strictly enjoin that the directions therein given shall be obeyed. The tract is already in very great demand, and is read and understood with perfect ease. We have printed 500 copies.

14. The prah klang sent to me a physician to take lessons in the science of inoculation, that he may qualify himself to go with the blessing to Bangpsoi. Had some fifteen or twenty applications from physicians for the treatise on inoculation. Learned that the prah klang is delighted with the result of inoculation in his own family.

16. Had many visits from physicians, the first in this kingdom. Choufah sent for me to see his little son, aged about four months, whom he had just before had a royal physician inoculate. He was afraid that it was not done properly. This son is to him the "all in all."

17. Paw Maw called again for further information. He informed me that more than 1000 persons had already been inoculated by the king's personal physicians, and innumerable others by the physicians of the common people; and that not one untoward circumstance has occurred among them all.

19. Saturday. Have spent a large portion of time this week in inoculating in the families of the rulers, princes, nobles, etc. etc. and in instructing Siamese physicians on this subject. My hopes are greatly raised that the Lord will make this work the occasion of vast good to this people. Inoculation is now the all-engrossing topic of conversation in Bangkok and the country, from the king to the beggar. Several thousands have been inoculated with perfect success. As yet not one death has been heard of from

inoculation, while small-pox in the natural way is very mortal. I cannot but regard this as a very remarkable fact. Methinks I can distinctly discover the hand of our Lord and Savior in this work. It seems to me that it is a special answer to the prayers of his servants; and that God will make this in some signal manner subserve the interests of his cause in Siam. When were more happy results from inoculation ever known?

The foregoing statements relating to the epidemic named, are deeply interesting in many respects. They exhibit the triumph of an improved and scientific medical practice, over the unskilful and often highly injurious modes of treating diseases generally prevalent in heathen countries. They exhibit the Siamese as being remarkably docile. Rulers, nobles, and common people, convinced by fair reasoning and successful experiments, give up their former prejudices and modes of proceeding, and intrust themselves in the hands of a foreigner and comparative stranger, under circumstances where the life of themselves and their friends is most nearly concerned: and even professional men, not filled with conceit of their own knowledge and skill, as might be expected, nor jealous of the rising reputation of a foreign practitioner, come and with great simplicity place themselves before him in the attitude of pupils, seeking to learn a better way. The humanity and paternal regard for the people manifested by the king and the subordinate rulers of the country, in their desire to alleviate suffering and save life, are deserving of special notice. The confidence reposed in the missionary physician, though he is known to be principally employed in giving christian instruction, and distributing christian books, indicates that no decided or strong prejudice has yet been awakened in the minds of the rulers against the mission. In remarking on these statements, the incidental benefit which the mission is instrumental of conferring should not be overlooked. Much suffering has been averted and many lives already saved by the application of medical skill in reference to one infectious disease. In a single generation the number of lives thus saved through the agency of the mission, will probably be immense.

LETTERS FROM DOCT. BRADLEY, WRITTEN AT BANGKOK.

Favorable Notices of his Professional Services by the King.

In the first letter inserted below, bearing date May 11th, 1839, about three months later than the last entry in the journal, Doct. Bradley gives

some further account of the favorable manner in which his professional labors have been regarded by the king of Siam and others in authority there.

In my journal I had not a little to say about vaccination and inoculation for preventing the destructive effects of the small-pox. You will be pleased to learn that inoculation has proved to be a great blessing here. The hand of the Lord has most evidently been in the work; for never before, I believe, have such happy results been realized by this mode of relief against the destructive effects of that disease. What is very remarkable is, that the disease, when had in the natural way, has this year been peculiarly destructive of life. But many hundreds of persons have been inoculated, in the royal family and the families of the nobles and rulers, without even one death. Many thousands of the people were inoculated in the months of January and February, with but one or two deaths among them all. As the hot season came on, inoculation was perceived to be attended with some untoward circumstances and increasing mortality. The work was consequently suspended until after the hot season. The king of Siam was all engaged in extending the blessing among his subjects, and manifested a mind far more benevolent and noble than reputation had given him. About the last of March he was pleased to give substantial testimony of his gratitude for the blessings of inoculation. To some thirty or more chief physicians, most of whom had been my pupils in acquiring the knowledge and skill on this subject, and had taken an active part in the work, he gave a royal bounty. To some he gave one *chang*, (eighty ticals or about \$48,) to some two *changs*, to some three, and four and five. Probably the whole amount of the royal premiums on that occasion was not less than \$3,000.

An extract from my journal written at the time will interest you.

March 27th, 1839. The second prah klang sent a messenger to me last evening, announcing that his majesty, the king of Siam, had just sent to his care three *changs* of silver (240 ticals) for me, and requested me to wait upon the prah klang to receive it. I was not at home to hear the message, and consequently did not go to receive the royal premium last evening. I had often heard of the king's gratitude for my services in inoculating for the small-pox; but little thought it would take any other form than that of mere words. The prah klang sent his

servant to me this morning to conduct me to his house to receive, as the Siamese say, "the sacred royal free gift." I went and was received with marked respect. A dish of coffee was prepared expressly for me, which is a very rare beverage among the Siamese. Some of the nobles and rulers are beginning to use it in imitation of foreigners. The prah klang knew that I was accustomed to use it, and therefore had it provided for me. After I had well drank, he sent for the bag of ticals just as it came from the royal treasury and fresh from the mint. They were then counted before my eyes, and presented to me in the name of his "magnificent Siamese majesty," saying nearly as follows. "His sacred magnificent majesty would present this sum of money to thee, the American doctor, as a testimony of his unfeigned gratitude for thy very benevolent services in teaching the royal physicians the art of inoculation, and thy success in bringing into Siam this great boon which has already saved many lives."

I then returned a written answer to the king, of which the following is nearly a translation.

"I, the American doctor Bradley, beg to write a letter and bring it to the royal feet, to inform his magnificent majesty that, having written a treatise on vaccination and inoculation for small-pox, and having with profound reverence presented it to his majesty, have now received the sacred royal free gift. Truly the sacred power and favor protects my head and person. I, the servant of my lord, having received the royal favor, would now state that it is my intention to appropriate the sacred royal free gift to the purpose of defraying the expenses of writing treatises on various subjects connected with medicine and surgery, with a view to distribute them to the royal physicians and people's physicians, that they may be for the advantage of the people of Siam universally; helping them to increase in prosperity, health, and happiness. Be this worthy or unworthy, let his majesty's will determine, and it shall be followed."

The prah klang read the letter and replied by saying "It is good. His majesty very much desires a work from you on obstetrics. It will be a very great favor and boon to the country; for the poor Siamese mothers suffer exceedingly by being obliged to lie by the fire." I then remarked that there was every reason to believe that the Siamese women could be as successfully treated after the English and American custom as the

English and American women themselves. The prah klang fully coincided with my opinion, and reasoned thus; "It has been proved clearly that inoculation for small-pox is as good for Siamese as for the English and Americans; and why should not their medical practice in other things be as good for us as for them." The thought that the Siamese and all the inhabitants of this climate are somehow essentially different in their physical constitution from Englishmen and Americans, and the fear that consequently their diseases cannot be treated in a similar manner, has operated as an almost insuperable obstacle to innovations in the mode of treatment at the birth of children. These native women of every tribe and tongue are exceedingly tenacious of their cruel old way. They judge that the miseries of lying by a hot fire from eleven days to a month, at the birth of every child, is incomparably better than to suffer a speedy death, or live only to suffer from disease, as they are taught, and as they fully believe they must do, if they do not follow the established custom. They are all ready to acknowledge that European and American women are infinitely more happy and prosperous without the fire, than they would be with it; but this is accounted for, they say, by the facts that they were born in a different climate and are of quite a different make from themselves.

I am not without sanguine hopes that my success in inoculation has loosened the key-stone of this merciless system of belief and practice. I trust that with the favor of God I can prepare a book on midwifery for the king of Siam, that will induce him to have a thorough experiment made of the European mode of treatment. Let him but be convinced of its utility, and a most philanthropic reform will have been begun under the most auspicious circumstances, and will be carried forward with a strong hand. May the God of mercy be my counsellor and guide in all that it shall be my duty to do for this suffering people.

Royal Proclamation against the Introduction and Use of Opium.

It is a remarkable fact in the providence of God, that such a movement for the promotion of temperance, as that described below, and that in China, described at page 463 of the last volume, should be made at the same time, in two great adjacent but independent nations, like those of China and Siam, embracing perhaps half of the heathen population of the globe; and

that the effort should be made by these heathen rulers to save their people from the destructive effects of intoxicating drugs, at the very time when the most civilized and christian nations of the earth are engaged in a similar struggle to save themselves from a similar evil. The hand of the Lord must surely be in it. May it be a forerunner of the more rapid and extensive triumphs of the gospel in both. The proclamation, which is long, explicit, and decided, shows that the king is determined to make thorough work. The original manuscript did not accompany the letter, as was intended by Doct. Bradley.

His letter is dated 13th of May, 1839.

I send you accompanying this a copy of the king of Siam's proclamation against opium, which was pronounced and printed last month. At the request of the English residents of Bangkok I made a literal translation of it, which is now forwarded, together with the original manuscript. This manuscript will exhibit the universal form and penmanship of all Siamese manuscripts when first written. Writings which are designed to be perpetuated are transcribed with ink made of a species of yellow stone, pulverized and mixed with water and a very little gum arabic, or with lime prepared in the same manner.

About the middle of April the prah klang summoned me to visit him; when he, in the name of his majesty, the king of Siam, requested to obtain the loan of our printing-press and type ten days, to remove the whole to the house of Krommakundet, on the opposite side of the river, for the purpose of printing 3,000 copies of the king's proclamation against opium. I assured them that we would gladly do what we could with propriety for the promotion of so desirable an object as that of suppressing the importation, buying, selling, and using of this master destroyer of human intellect and life. But I firmly maintained that it was preposterous to think of moving our whole printing establishment for the purpose of printing what was requested. The prah klang was quite unwilling to hear my objections, and ordered further measures to be taken to effect the object. Accordingly he sent a deputation to me in the afternoon, who, when they saw that our printing establishment was no small concern, seemed to appreciate somewhat the difficulty of removing it, and were prepared to report to the prah klang that, in their opinion, it would be better to print the proclamation in the mission printing-office. As the prah klang has never seen a printing estab-

lishment, he no doubt thought that ours was a little thing, judging from the size of our productions, which two or three men could take up and carry off at once. This is a fair specimen of the notions entertained by even the great ones among the Siamese, concerning things with which they are but little acquainted. Thus the rajah of Ligore, when he came to visit me on a certain day, and discovered our printing-press in operation in the lower story, requested that it might be brought out and exhibited to him; for he could not go under a human habitation to see it; that being against his principles as a Boodhist. And thus also Krommakundet, a prince, the first scholar in the kingdom, and the officer who has charge of multiplying the king's proclamation, when he came to see me on the subject of printing the work, requested me to bring up the whole of the printing establishment and exhibit it to him in an upper room, for he might not tarnish his name, and bring punishment upon himself in a future state, by going into the lower story. As his curiosity to see the press was intense, I opened the windows and doors that he might see it from just without the eaves of the verandah. He approached until he reached a line perpendicular with the outer edge of the verandah floor, and there seemed to halt between two opinions. "Sacred custom" at length preponderated, and the old prince was denied the gratification of his ardent desire.

But to return to the subject of printing for the king. Having deliberated on the subject three days, the prah klang and the prince above named determined to accept of our proposition, which was to print as many copies of the proclamation as they might wish, provided they would furnish the paper and prevent needless delay. The king, when he heard that we could print 2,000 copies in a day requested that we would strike off 10,000 copies. The setting up of the type and the printing of this number was done in six days. This is the first official document of any kind that was ever printed in Siam. I look upon this as forming an interesting era in Siamese history. It bespeaks a people fast rising in the scale of civilization, who are desirous to avail themselves of improvements that are clearly made known to them. It shows that the king of Siam and his highest and most experienced officers regard the Siamese as a reading people, or they would not have thought of asking for 10,000 copies of such a document. It shows that the king and his ministers are

in earnest to effect the very philanthropic object of banishing opium entirely and forever from Siam. It indicates clearly that the Great God, who sitteth on the circle of the heavens and ruleth over all, is regarding Siam with peculiar interest and will overturn and overturn and overturn to prepare the way for the glorious gospel among these millions of souls. I am happy to say that the king is making very thorough work of clearing his kingdom of the great curse of India and China. Investigation shows that the importation of opium into Siam has been increasing, the last three or four years, at a very alarming rate; and that its consumption by the subjects of this government has increased in about the same ratio. Several ships have been employed chiefly in this trade, which by their frequent going and coming have brought Singapore in close proximity with Bangkok—the once most distant and seldom frequented end of the earth. It is reported that these ships cannot hereafter be supported in the Siam trade, because the king of Siam has so sternly prohibited the use of opium in his dominions. The rapidly increasing use of opium in this country had become one of the most discouraging features in the prospect of evangelizing this people; as this curse, having become almost omnipresent, stood ready to take away the word of God out of the hearts of all in whom we planted it. The great question in our minds respecting those whom divine Providence brought under our special influence has been till now, How shall they be preserved from this mighty destroyer? Now Almighty God, in his goodness, has undertaken for us by turning the heart of the king of Siam to the work. Now opium smokers cannot procure opium to smoke. They come to the missionaries begging for medicine to quench their longing after it. My old and learned teacher, Nai Sua, whom I had about given over as ruined by opium smoking, has been obliged to break off the practice entirely and become a free man. I can now cherish the pleasing hope that the Spirit of God will help him to consider and obey the many truths of the gospel which have been taught him.

The king has recently had several public burnings of large quantities of opium, on the famous site of all the royal funeral piles. His object was not to mourn over its loss, but to triumph over its capture; and to show his subjects that he would not take advantage of the opportunity to enrich himself by its sale, even in a foreign country. Choufah has

recently had a ship return from Singapore, having on board twenty-three chests of opium, which was shipped for him before the reform commenced. On the arrival of the vessel on the bar, he hastened to her and cast the whole overboard. Ought not such facts to excite our fervent thanksgiving to Almighty God? And will you not unite with your fellow laborers in Bankok in constant prayer that God will be pleased so to rule over the king of Siam as that he will persevere in the reform unto the complete extinction of opium in his dominions.

Sandwich Islands.

VISIT OF THE FRENCH FRIGATE L'ARTEMISE AT THE SANDWICH ISLANDS.

THE following account of the visit of the French frigate *l'Artemise*, to the port of Honolulu, is extracted from the *Hawaiian Spectator*, a quarterly journal published at that place. The work is edited by P. A. Brinsmade, Esq., the American consul for the Sandwich Islands, and the article from which the documents and the narrative portions which connect and explain them were taken, was prepared by Mr. J. J. Jarves, a gentleman residing at the islands in a commercial capacity. Although the article is not a communication from the missionaries, and does not relate directly to their operations, yet it gives account of transactions which cannot fail to have a most important influence on the labors of the mission, and on the civil and religious interests of the community for whose benefit those labors are performed; and which, if they are to be countenanced by civilized and christian nations, place the weaker tribes of the earth entirely at the control of the more powerful, and by taking away all ability to defend themselves against the vices and delusions attempted to be introduced, will render almost hopeless, without the aid of special divine interposition, all efforts to raise them to be civilized and intelligent communities, and establish among them a pure Christianity.

These are transactions, too, which ought every where to be known, especially in France, that it may be seen whether they are sanctioned by the rulers and people of that nation, and that all may know whether her officers and vessels of war are to be employed to tyrannise over the weak and defenceless, to arrest the progress of intelligence and morality, and forcibly to bind the papal yoke upon tribes just emerged from the night of heathenism.

This visit of the *l'Artemise* seems deserving of the more notice, following so closely, as it

does, upon the visit of the *La Venus* to Tahiti, for a similar purpose about a year ago, where demands equally unreasonable were made by the commander, and enforced by similar measures.

The statements from the *Hawaiian Spectator* follow.

The French frigate *l'Artemise*, C. Laplace, commander, arrived at Oahu, July 9th, commissioned to settle the difficulties existing between the government of France and the king of the Sandwich Islands. The purport of the visit is best set forth in the subjoined manifesto, as published in the *Sandwich Islands Gazette*, July 13th, 1839, addressed by captain Laplace, in the name of his government, to the king of the Sandwich Islands.

"His majesty, the king of the French, having commanded me to come to Honolulu in order to put an end, either by force or persuasion, to the ill treatment of which the French have been victims at the Sandwich Islands, I hasten, first, to employ this last means as the most conformable to the political, noble, and liberal system pursued by France against the powerless, hoping thereby that I shall make the principal chiefs of these islands understand how fatal the conduct which they pursue towards her will be to their interests, and perhaps cause disasters to them and to their country, should they be obstinate in their perseverance. Misled by perfidious counsellors, deceived by the excessive indulgence which the French government has extended towards them for several years, they are undoubtedly ignorant how potent it is, and that in the world there is not a power which is capable of preventing it from punishing its enemies; otherwise they would have endeavored to merit its favor, or, not to incur its displeasure, as they have done in ill treating the French. They would have faithfully put into execution the treaties, in place of violating them as soon as the fear disappeared, as well as the ships of war which had caused it, whereby bad intentions had been constrained. In fine they will comprehend that to persecute the catholic religion, to tarnish it with the name of idolatry, and to expel, under this absurd pretext, the French from this archipelago, was to offer an insult to France and to its sovereign.

"It is, without doubt, the formal intention of France that the king of the Sandwich Islands be powerful, independent of every foreign power which he con-

siders his ally; but she also demands that he conform to the usages of civilized nations. Now, amongst the latter there is not even one which does not permit in its territory the free toleration of all religions; and yet, at the Sandwich Islands, the French are not allowed publicly the exercise of theirs, while Protestants enjoy therein the most extensive privileges; for these all favors, for those the most cruel persecutions. Such a state of affairs being contrary to the laws of nations, insulting to those of Catholics, can no longer continue, and I am sent to put an end to it. Consequently I demand in the name of my government,

"1st. That the catholic worship be declared free throughout all the dominions subject to the king of the Sandwich Islands; that the members of this religious faith shall enjoy in them all the privileges granted to Protestants.

"2d. That a site for a catholic church be given by the government of Honolulu, a port frequented by the French, and that this church be ministered by priests of their nation.

"3d. That all Catholics imprisoned on account of religion since the last persecutions extended to the French missionaries be immediately set at liberty.

"4th. That the king of the Sandwich Islands deposite in the hands of the captain of l'Artemise the sum of twenty thousand dollars, as a guarantee of his future conduct towards France, which sum the government will restore to him when it shall consider that the accompanying treaty will be faithfully complied with.

"5th. That the treaty signed by the king of the Sandwich Islands, as well as the sum above mentioned, be conveyed on board the frigate l'Artemise by one of the principal chiefs of the country; and also that the batteries of Honolulu do salute the French flag with twenty-one guns which will be returned by the frigate.

"These are the equitable conditions at the price of which the king of the Sandwich Islands shall conserve friendship with France. I am induced to hope, that, understanding better how necessary it is for the prosperity of his people and the preservation of his power, he will remain in peace with the whole world, and hasten to subscribe to them, and thus imitate the laudable example which the queen of Tahiti has given in permitting the free toleration of the catholic religion in her dominions; but, if contrary to my expectation, it should be otherwise, and the king and principal chiefs of the

Sandwich Islands, led on by bad counsellors, refuse to sign the treaty which I present, war will immediately commence, and all the devastations, all the calamities, which may be the unhappy but necessary results, will be imputed to themselves alone, and they must also pay the losses which the aggrieved foreigners, in these circumstances, shall have a right to reclaim.

"The 10th of July, (9th according to date here) 1839. Captain of the French frigate l'Artemise.

Signed, C. LAPLACE."

At the same time the following official letter from captain Laplace, also published in the Gazette, was sent to the British consul:—

"MONSIEUR LE CONSUL:—Having been sent by my government to put an end to the ill treatment, to which, under the false pretexts of catholicity, the French have been subjected for several years in this archipelago, my intention is to commence hostilities the 13th July, (which is the 12th of your date) at 12, A. M. against the king of the Sandwich Islands, should he refuse to accede immediately to the just conditions of the treaty presented by me, the clauses of which I explain in the manifesto of which I have the honor of sending you a copy. Should this chief, contrary to my expectation, persist in his blindness, or to express myself more plainly, to follow the advice of interested counsellors to deceive himself, I will be constrained in this case, to employ the strong means of force, which I have at my disposition. I consider it my duty to inform you, Monsieur le Consul, that I offer asylum and protection on board the frigate l'Artemise to those of your compatriots, who may apprehend danger, under these circumstances, on the part of the natives, either for their persons or property.

"Receive, Monsieur le Consul, the assurance of the very distinguished considerations of your devoted servant.

"Post captain commanding the ship l'Artemise. C. LAPLACE."

A similar communication was sent to the American consul, with this addition;

"I do not, however, include in this class, the individuals who, although born, it is said, in the United States, make a part of the protestant clergy of the chief of this archipelago, direct his counsels, influence his conduct, and are the true authors of the insults given by him to France. For me, they compose a part of the native population, and must undergo

the unhappy consequences of a war which they shall have brought on this country."

After these communications were sent ashore, the harbor was declared in a state of blockade. A vessel was sent to Maui with despatches for the king, requesting his appearance; while Haalilio, his secretary, remained on board the frigate as hostage for his arrival. At the request of her excellency Kekauluohi, the date for commencing hostilities was prolonged to Monday the 15th, on account of his majesty's absence. Much excitement prevailed in the meanwhile, both among natives and foreign residents. Reports having been spread that bands of lawless men from among the lower classes of the natives, were prepared to take advantage of any confusion which might arise, to attack and pillage all exposed property, the foreign residents assembled and organized themselves into a body for mutual defence. What arms could be procured were placed in readiness, and the Seamen's Chapel selected for a rendezvous in case of emergency. Owing to the vigorous measures taken by the government to maintain order among their subjects, the town remained perfectly quiet, while every assurance was given the residents by the island authorities, of their good feeling and willingness to co-operate in any reasonable plan for their protection.

His majesty not having arrived by Saturday the 13th, Col. Kekuanaoa, acting governor of Oahu, delivered the sum demanded on board the *l'Artemise*, also the treaty, (according to the manifesto,) signed by the governess, Kekauluohi, and himself, in behalf of their sovereign. In the mean time the French flag was saluted from the fort by twenty-one guns, which were immediately returned. The king arrived at nine o'clock, the next morning, and immediately landed. At eleven o'clock, a military mass was celebrated on shore, in a straw house belonging to the king, attended by captain Laplace, escorted by a company of one hundred and fifty men with fixed bayonets and martial music. All fears of hostilities having now subsided, the usual courtesies were exchanged with the foreign residents, and on Wednesday, his majesty and suite visited *l'Artemise*, and were received with the customary honors. On the same day the following treaty of commerce and amity was signed between the contracting parties:

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ART. 1st. There shall be perpetual peace and friendship between the king of the French and the king of the Sandwich Islands.

ART. 2d. The French shall be protected in an effectual manner in their persons and property by the king of the Sandwich Islands, who shall also grant them an authorization sufficient so as to enable them juridically to prosecute his subjects against whom they will have just reclamations to make.

ART. 3d. This protection shall be extended to French ships and to their crews and officers. In case of shipwreck the chiefs and inhabitants of the various parts of the archipelago shall assist them and protect them from pillage. The indemnities for salvage shall be regulated, in case of difficulty, by arbiters selected by both parties.

ART. 4th. No Frenchman accused of any crime whatever shall be tried, except by a jury composed of foreign residents, proposed by the French consul, and approved of by the government of the Sandwich Islands.

ART. 5th. The desertion of sailors belonging to French ships shall be strictly prevented by the local authorities, who shall employ every disposable means to arrest deserters, and the expenses of the capture shall be paid by the captain or owners of the aforesaid ships, according to the tariff adopted by the other nations.

ART. 6th. French merchandises, or those known to be French produce, and particularly wines and *eaux de vies* (brandy) cannot be prohibited, and shall not pay an import duty higher than five per cent. ad valorem.

ART. 7th. No tonnage or importation duties shall be exacted from French merchants, unless they are paid by the subjects of the nation the most favored in its commerce with the Sandwich Islands.

ART. 8th. The subjects of king Tamehameha III. shall have a right in the French possessions to all the advantages which the French enjoy at the Sandwich Islands, and they shall moreover be considered as belonging to the most favored nation in their commercial relations with France.

Made and signed by the contracting parties the 17th July, 1839.

Signed TAMEHAMEHA III.
C. LAPLACE.

Post captain commanding the French Frigate *l'Artemise*.

This treaty was brought to the king on Tuesday the 16th, at five o'clock, P. M., and he was told that if it was not signed by breakfast time next morning, such a representation should be made to the French government, that they would send a larger force and take possession of the island. The king requested time to advise with his chiefs—but the threat was repeated, and he, fearing the consequences which he was led to expect would be the result, signed it; and in affixing his signature to that document, has virtually signed away his power, as a sovereign, to regulate his own affairs. A precedent is now set for any demands however unjust, if there be sufficient force to back them; but we trust that when all the circumstances of the case are made known, no European power will sanction the like injustice. Early in the morning of the 20th the frigate sailed.

The documents given above call for a few remarks.

And first, relative to the *cause* of this assault by the king of the French on the government of this handful of ignorant and defenceless islanders. In what injury, or offence, or insult did it originate? Is it alleged that Frenchmen were not allowed to trade at the islands as freely as the citizens of other nations? that they could not reside there as safely, and pursue their vocations with as little restriction or molestation? that they could not perform the ceremonies of the papal church for themselves or for other foreigners, provided they did not seek to proselyte the islanders? Or is it alleged that French products or manufactures could not be imported into the islands as little burdened by duties or port charges as similar articles from other countries? Or, in short, that any injury or indignity had been done to the French government, or French subjects, or French commerce, except simply forbidding French priests to propagate the Romish faith among the natives of the Sandwich Islands; and when these priests persisted in doing this, sending them out of the country and forbidding them to return? Nothing more than this is alleged specifically, and the commander of the *l'Artemise* may confidently be challenged to substantiate any other charge against the king of the Sandwich Islands, so far as the French government is concerned, than his prohibiting the propagation of the Romish faith among his own subjects. This was all his crime. And this was no crime against the French government, as such; for undoubtedly priests of the same faith, from Great Britain or the United States, would have been dealt with in the same manner. Is the king of the French,

then, to wage an exterminating war upon every government that will not permit French priests to proselyte its subjects to the Romish faith? If so, why has he not magnanimity enough to begin the work with Japan, or China, or Russia? He might there have achieved a far nobler victory for the papal church. This preventing the propagation of the Romish faith, at the Sandwich Islands, by foreign priests, it may be repeated, is all that the French king has to complain of. All that captain Laplace says or implies in his manifesto, or in the demands which he makes in behalf of his king, or in the treaty which he dictated to the Hawaiian government, respecting residence of Frenchmen at the islands, or discriminating duties, or the trial of criminals, is utterly without foundation, and can hardly be supposed to be introduced for any other purpose than to divert attention from the disgraceful and oppressive character of the real object had in view in this transaction; which seems to be to secure, by intimidation and force, the free access of Romish priests to these islanders. And has the king of the French made up his mind to employ his naval officers and ships of war in such a work?

But it should be asked whether the king of the Sandwich Islands, in sending the Romish priests out of his dominions and forbidding their return, did any thing which is such a violation of the usages of civilized nations, or such an outrage on human rights, as to render it proper for the French king to interpose and inflict so summary and severe a punishment as was threatened? In order to a reply, the history of the Romish mission to these islands should be adverted to. It is briefly this—

In the year 1826, three papal ecclesiastics, and six seculars, sailed from Bourdeaux in France, and arrived at Honolulu in the summer of 1827, the chief ecclesiastic, however, having died on the passage. The government of the Sandwich Islands was unwilling to have them remain; but as the captain who brought them alleged that he was short of provisions as a reason why he could not take them away, he was allowed to leave them behind. The priests, one of French and the other of Irish extract, applied themselves to the study of the Hawaiian language, while the seculars pursued their vocation as mechanics. The priests at length persuaded some of the islanders to receive baptism at their hands. About the end of the year 1831, the papal priests then having been residing at Honolulu more than four years, the more enlightened chiefs having become acquainted with their character and object, and apprehensive of the injurious influence they were likely to exert on an ignorant population, just emerging from superstition and idolatry, deliberately determined

to send them from the islands. Accordingly a vessel was procured, and under commission from the king, Kaahumanu, and Kuakini, took them, with their effects, to a port on the coast of California. The mechanics, their number having been reduced to two, were permitted to remain.

In the spring of 1837 the two priests returned to Honolulu, in a British vessel, but were ordered by the acting governor there, the king then being absent at Maui, to leave the islands in the same vessel. On the return of the king, the order was confirmed, and they were forced on board the vessel, and with it left the place.

In all this the government of the Sandwich Islands did no more than the French government itself, and every other government in Europe claims the right to do, and actually does. They decide how far foreign priests may introduce and preach strange doctrines among their subjects. The Sandwich Islands government did no more. The rulers of the islands supposed they had seen enough of the Romish priests during their four years residence there, to enable them to judge of their character, their doctrines and ceremonies, and their influence. They well understood the character and condition of their own people, just emerging from a dark system of idolatrous rites, in whose minds superstition was still reigning, and who were too little enlightened not to be powerfully wrought upon by ceremonies so imposing as those of the papal church, and so easily accommodated to their former belief and practice. The rulers also supposed themselves to be well acquainted with the character, doctrines, and influence of the protestant missionaries; and regarded themselves as possessing sufficient knowledge of the Scriptures to form an opinion respecting the truth of the two systems. They possessed some means of forming an opinion respecting the influence of the papal church on the general diffusion of knowledge, the claim it asserts over the conscience, its interference in the affairs of civil government, and the unrelenting persecutions it has waged against protestants. Under these circumstances, the rulers of the islands supposed themselves to have a right to protect their subjects against the encroachments of such a system; and to prevent their minds, in their infantile and unenlightened state, from being distracted with religious controversy; and as far as possible to preserve them from being exposed to the delusive influence of doctrines and ceremonies, the captivating power of which their own remaining inclination to idolatrous rites would greatly enhance. And was this a crime in the government of an insulated tribe, hardly born into the light of civilization and Christianity, that an enlightened and powerful nation

must stretch its arm half round the globe to punish with extermination?

Here, it should be observed, that a wide distinction exists and is to be kept in mind. Allowing foreigners to enter a country and propagate whatever strange religious doctrines they please among the inhabitants, is one thing; while granting free toleration to the natives of the country to embrace and disseminate what religious opinions they please, is quite a different thing. The former is what is claimed by the French king from the government of the Sandwich Islands; though it is believed not to be conceded by any government of Europe.

Another distinction should also be borne in mind. While laws for permanently excluding foreign priests from a nation enlightened and favored with established institutions, might be wholly inexpedient; such laws might be deemed salutary and right when temporarily enacted by the rulers of a community just emerging from intellectual darkness, all whose habits and institutions were in a forming state, and on whose minds conflicting opinions could have little other effect than to perplex and delude.

It may be asked what the American missionaries had done to call forth this proclamation of outlawry against them? They are citizens of the United States. In the passports which they bear they have certificates from this government that they are such; and by these papers they are declared to be under the protection of the United States, and commended to the friendly regard and protection of all other governments. The public officer of every government which is on terms of peace and amity with this, is bound by courtesy, at least, to respect these passports, and to protect and aid all who bear them, as much as he is to respect the national flag. What crime had the American missionaries committed, by which they had forfeited their right to such protection? They were guilty of no crime. They had indeed reprinted at their press a small tract on the doctrines and rites of the Romish church, originally published on the island of Malta, and addressed to the members of that church. They might have adverted to the same subject in their preaching and in their social intercourse with the people. But this is no more than is done in this country every day, by ministers and other men, from the pulpit, by the press, and in conversation, without its being regarded as a crime, or subjecting any one to the charge of intolerance or persecution. Why is it any more criminal at the Sandwich Islands? That missionaries to the heathen may not speak and print their views respecting what they deem religious error, cannot be admitted for a moment. Least of all should an advocate of the papal church declare men outlaws for doing this.

That the missionaries did any thing more than this is unequivocally denied, and no evidence has been or can be adduced to prove it.

But it is to the injury done to the Sandwich Islands government and people, trodden down by the foot of power, that the attention of the christian community ought to be principally directed. They are forced by a powerful nation, at the mouth of the cannon, and under the threat of extermination, to receive the priests of a religion which the rulers disapprove, but to the ensnaring delusions of which the mass of the people, in their present state are eminently exposed. By the same power, and under the same threat, they are compelled to open their ports to just as great a flood of intoxicating liquors as interested and unprincipled men from France or any other nation may choose to pour in upon that community, so ignorant and so easily wrought upon by temptation. By the same constraint also the criminal law of the islands, so far as Frenchmen are concerned, is virtually repealed; and every port and every village opened to as many crimes, of whatever nature, as Frenchmen may please to commit, and as a foreign jury may please to countenance. And as other foreigners will undoubtedly claim as many immunities as Frenchmen, what is to prevent this class of residents from breaking over all barriers and spreading licentiousness, fraud, violence, and disorder of every kind throughout the islands? Such an article in what is professed to be a treaty between two nations—such an interference of one with the laws and judicial proceedings of another, is unexampled.

It can hardly be supposed that the misrepresentations, and injurious insinuations contained in the documents which have occasioned these remarks, should deceive any person. Still it may not be improper to notice some of them.

That French residents at the islands have not been "allowed publicly the exercise of their" religion; that while favors have been bestowed on other nations, the most cruel persecutions have been inflicted on them, or that they "have been victims of ill treatment," in any other manner than that French priests were forbidden to propagate the Romish faith among the islanders, and when they persevered, were removed to another country and prevented from returning, is wholly without evidence and believed to be untrue.

Why should a representative of the French government, in a manifesto which was to be published to the world, and for the sake of deceiving and overawing the rulers of the Sandwich Islands, say that there is no civilized nation on earth that does not permit the toleration of all religions within its territory, when not one

government on the continent of Europe, not even his own, permits any such toleration as he meant, and as he was demanding for French priests at those islands?

To assert, as is asserted in his note to the American consul, that the missionaries had brought on the country the exterminating war which the commander of the *l'Artemise* was threatening; or that they direct the counsels or influence the conduct of the king of the islands, implying, as clearly is done, that the missionaries are responsible for his acts, is base misrepresentation, as may be inferred from remarks already made.

But this event, with all its painful circumstances, must be regarded as having occurred under the government of a perfectly wise and holy God, and as having been permitted for reasons, which, though hidden from men, will, when they shall be unfolded, render his wisdom and goodness still more worthy of admiration. His Spirit, which has so widely and powerfully wrought on the minds of the chiefs and people of those islands, from the commencement of the mission; and, during the last two years, has illuminated so many thousands with a saving knowledge of the truth, and brought them into the christian church, can increase their scriptural knowledge and discernment, give them steadfastness of christian character, and carry them safely through to heaven, not only unharmed, but actually strengthened and perfected by the fiery trial which awaits them. The great and constantly increasing number of intelligent readers of the Bible on those islands, amounting to scarcely less than 30,000; the large number of those who have pursued and are pursuing a comparatively liberal course of education at the seminaries established there; the extent to which the press has been brought into use for multiplying copies of the Scriptures and useful treatises on various subjects; and the intelligence and great influence of the chiefs,—all afford encouragement to pray and hope that a pure Christianity may yet prevail. In their present emergency the islanders have a claim on the people of God here for sympathy and fervent supplication in their behalf. Events which have heretofore occurred at those islands, which seemed at the time most adverse to the interests of piety there, God has taken advantage of to give an increased impulse to his own work. The hearts of all men, as well as all events, are still under his control.

Very brief communications have recently been received from the mission, and more copious ones, embracing the annual report of the several departments of labor, may soon be expected.

ABSTRACT OF LAWS ENACTED BY THE
KING AND CHIEFS.

IN the same number of the Hawaiian Spectator, from which the documents constituting the basis of the foregoing article are copied, is the following account of the progress which the rulers of the Sandwich Islands are making in legislation, and the interest which, in the course of this work, they manifest in the general welfare of the people, and the growing regard which is paid to their rights. The article is inserted here entire, not, as was said in the remarks introductory to the foregoing documents, as being a narrative of the proceedings of the mission, though it is hoped that the instructions of the missionaries may have aided in introducing this improved state of things; and it is believed, also, that the enactment and execution of salutary laws will greatly facilitate the accomplishment of the object for which the missionaries labor, and is indeed indispensable to it. It seems desirable also that the Christian public in this country, who have for many years felt so deep an interest in the improvement of the Sandwich Islands people, should have some knowledge of the advancement which they had made, and their actual condition and prospects, as a civil community, when they felt the influence of the oppressive and demoralizing transactions, recorded in the article which precedes. On comparing dates it will be seen that these laws were enacted just one month anterior to the arrival of the French frigate. So soon were these chiefs taught that they may hold their dearest rights at the will of a foreign power.

It is already known to most of our readers that until quite recently no printed laws have existed at the Sandwich Islands, and that they are still few and very imperfect, and some of them doubtful, and others of evil tendency. It will, however, give sincere pleasure to all the friends of the Hawaiian nation, to learn, that the king and chiefs have recently published an acknowledgment of some of the most important rights of the people, and also enacted several laws of a more liberal character than any which have heretofore existed; laws which it is believed will have a direct tendency to promote the best interests of the nation.

The minds of the chiefs have been called to the subject by a variety of means; not the least of which is believed to have been the articles published in the *Kumu Hawaii*,* written by their own

subjects, and mostly by the graduates and undergraduates of the seminary.

The government has often been blamed by friends as well as enemies, by its own subjects as well as by visitors from abroad, for the continuance of that oppressive system which has been handed down from their heathen ancestors.

But here, as well as in more enlightened lands, it has been far easier to discover the faults of the old system, than to devise a new and better one which could be carried into successful execution. So strongly did the chiefs feel their incompetence to the task, and still so sensible were they of the importance of the subject, that in the year 1836, they wrote to their "friends in the United States," requesting that a civilian might be sent to them, on whom they might rely as a correct teacher of the science of government, in the same manner as religious teachers had been sent to teach them the truths of the gospel.

It should here be remarked that the missionaries, in their public instructions, are charged by their directors, that as "the kingdom of Christ is not of this world," they are "to abstain from all interference with the local and political interests of the people." To these instructions the missionaries have so strictly adhered, that they may perhaps be justly censured for having gone to the opposite extreme.

While therefore the chiefs and rulers have some of them made very respectable improvement in their knowledge of the truths of the Bible, and such other things as have been taught in the schools, they have by no means made equal improvement in their knowledge of the science of government. This fact may account for the imperfection of the laws as they have heretofore existed, and the still greater imperfection with which they have been executed. And when the same fact is considered, it will not be deemed strange that the laws recently enacted when literally translated show indubitable marks of their origin, though they give abundant evidence of a design far more honorable than the plan with which the design is executed. The design itself, however, affords encouragement that there will be greater improvement hereafter.

The laws of which we speak bear date of June 7th, 1839, and are printed in a pamphlet of duodecimo form, containing twenty-four pages. They were written by a graduate of the seminary at the direction of the king, but without any defi-

*Hawaiian Teacher, a native newspaper.

nite instructions as to what he should write. He in the first instance wrote about one third of the present quantity of matter, and that was read to the king and several of the chiefs, who met and spent two of three hours a day for five days in succession, in the discussion of the laws, and the various subjects of which they treated. In some particulars the laws were pronounced defective, in others erroneous, and the writer was directed to re-write them, and conform them to the views that had been expressed. This was done, and they were thus considerably enlarged, and then passed a second reading at a meeting of the king and all the important chiefs of the islands.

At this reading a longer time was spent than at the first. They were still pronounced defective, and further additions and corrections were made in the same manner and by the same person as before. They then passed their third and last reading, after which the king inquired of the chiefs if they approved, and on their saying, yes, he replied, "I also approve," and then rose and in their presence suffixed his name.

Having given some account of the origin of these laws, we will now proceed to acquaint our readers with some particulars of their character. The introduction we will give entire.

"God hath made of one blood all nations of men, to dwell on the face of the earth in unity and blessedness. God has also bestowed certain rights alike on all men, and all chiefs, and all people, of all lands.

These are some of the rights which he has given alike to every man and every chief, viz. life, limb, liberty, the labor of his hands, and productions of his mind.

God has also established governments and rule for the purposes of peace, but in making laws for a nation it is by no means proper to enact laws for the protection of rulers only, without also providing protection for their subjects; neither is it proper to enact laws to enrich the chiefs only, without regard to the enriching of their subjects also; and hereafter, there shall by no means be any law enacted which is inconsistent with what is above expressed, neither shall any tax be assessed, nor any service or labor required of any man in a manner at variance with the above sentiments.

These sentiments are hereby proclaimed for the purpose of protecting alike, both the people and the chiefs of all these islands, that no chief may be able to

oppress any subject, but that chiefs and people may enjoy the same protection under one and the same law.

Protection is hereby secured to the persons of all the people, together with their lands, their building lots, and all their property, and nothing whatever shall be taken from any individual, except by express provision of the laws. Whatever chief shall perseveringly act in violation of this constitution, shall no longer remain a chief of the Sandwich Islands, and the same shall be true of the governors, officers, and all land agents."

The above sentiments were not all original with the writer of the laws mentioned above. But the whole of the remainder is purely the production of his own mind, with only such aid as he received in the discussion afore mentioned. At one of the meetings of the chiefs, the writer proposed that the last clause which assigns the penalty for the violations of the constitution should be stricken out. To this the chiefs objected and it was therefore retained with their unanimous approbation.

The laws are divided into thirteen sections, and close with eight minor divisions, partly by way of explanation and partly by way of recommendation.

SEC. 1st. Regulates the poll tax, which continues to be nearly the same as heretofore, viz: one dollar annually for each healthy man, half a dollar for a woman, one fourth of a dollar for a boy over fourteen years of age, and one eighth of a dollar for a girl of the same age. This tax may be paid in money or in any available property, at the market price. It is to be doubled if not paid within three months from the time specified

SEC. 2nd. Regulates the rent of lands. A farm of the largest is to pay ten dollars annually. A farm of the second class is to pay seven dollars and a half, and one of the smallest class, five dollars. This rent is expected to be paid principally in live hogs at three cents per pound, but may be paid in any available property. The non-payment of rent is punishable by the forfeiture of the farm.

SEC. 3d. Removes most of the former prohibitions on the fisheries, particularly those without the coral reefs which line the shores. In the shallow water within those reefs, some of the prohibitions remain. This section also restores to the proper persons all remnants of farms, and all privileges connected with them, which have been taken away during former years.

SEC. 4th, Defines the fishing grounds and the species of fish on which restrictions still remain. These restrictions are to considerable extent of the protective kind, and are as important for the fishermen as for the chiefs, inasmuch as there are several kinds of fish which would not flourish, and perhaps would be driven from the shores by an irregular and unlimited manner of fishing. There are also several kinds of fish which are pretty uniformly found in large shoals, and could not be taken extensively except by large companies of fishermen. The law regulates the manner of taking and dividing such fish.

SEC. 5th, Specifies the amount of labor which the king and landholders are permitted to require of the people. The king may require three days per month, and the land holders three days more. Should more than this be required of any individual, on giving evidence thereof, he is to be freed from labor for the king or land holder requiring it, for the ensuing six months. Sickness and attendance on sick relatives are to be taken in excuse for non attendance on the laboring days. Absence without excuse is punishable by a fine of half a dollar. If previous notice of absence is given, one fourth of a dollar shall be accepted for a day's labor. But any, and every individual may be freed from all labor for the chiefs by paying nine dollars annually, and if not a land holder by paying four and a half dollars annually.

SEC. 6th, Is somewhat miscellaneous. It secures to the landholders the permanent possession of their lands, while they continue to pay the rent. It prescribes the conditions on which men may leave their lands, viz: by putting them in as good condition as when they found them. It takes from all landlords the power of taxing their tenants, except for labor as mentioned in section 5th. It offers land to all persons who desire but do not now possess it, and all persons who take new lands are freed from the payment of rent, and also from labor for the chiefs during the first three years. All parents having four children living with them are freed from all labor for the chiefs, and all parents having five or more children living with them are freed not only from labor but from all taxations whatsoever.

SECTIONS 7th, 8th, 9th, and 10th, Contain little else but explanations and advice, or requirements without penalties. The various officers are required to read the laws publicly on the working days. They are also forbidden to take the men

to a distance to perform labor. They are forbidden to encourage idle persons about them, are advised to cultivate cotton, and are ordered to cease every requirement of the people not specified by law. Females are advised to attend to their business in the house, teach their children, or send them to school, etc. The parents are also advised to contribute to the support of teachers for their children.

SEC. 11th, Forbids the governors to enact new laws without the consent of the government generally. The first breach of these laws, whether by governors or under officers, is to be punished by the forfeiture of one third of the lands owned by the officer; second breach, two thirds; third breach, the whole. Any person proposing any new item of policy for the nation, which shall be approved by the government, shall thereby be entitled to a seat in the councils of the chiefs, and also to a tenth part of government property on the lands possessed by him. Every new and valuable invention, and every new kind of valuable labor is to be rewarded by freeing the individual from all taxation, and he is also to receive a present of ten dollars, and some other special privileges are allowed.

SEC. 12th, Regulates the descent of property. All personal estate descends to heirs. Land also descends to heirs when held in small portions. But those individuals who possess three or more divisions of land can bequeath only two thirds to heirs, and the other third reverts to the king.

SEC. 13th, Directs that all those lands which are artificially irrigated shall be allowed a division of water proportioned according to the taxation.

The first of the eight minor divisions provides that the taxes and rent for the first year after these laws go into execution, shall be only half the amount specified in the first section. The second division repeats some part of section 1st, and mentions that these laws are to continue in force until repealed.

The third division advises the chiefs to study well the duties of their office, and use their utmost endeavors to introduce a new state of things.

The fourth division presents similar advice to the land agents and under officers. The fifth division refers to the new officers whose duty it is to see that these laws are carried into effect, and decide cases in which they are broken. They are also to assist the land agents, and are to superintend the taking of the census of the islands.

The sixth division allows the owner of each division of lands to select one kind of wood on that portion of the mountain connected with his land, which wood he may claim as private property. It also claims for the government two thirds of all the sandal wood. Whoever cuts it, has one third for himself and delivers the other two thirds to government. All large timber suitable for sawing into boards is also prohibited from being cut, except for sawing into boards and for canoes; and whoever kindles a fire on the mountain, which spreads and does damage, is liable to be put to hard labor for two and a half years.

The seventh division states that the laws shall be put in execution in six months from the time of their promulgation, and provides that the new officers shall receive regular salaries which shall be agreed upon at the time of their appointment.

The eighth division requires an annual meeting of the chiefs in the month of April, to enact laws and transact the business of the kingdom.

The above epitome will probably give our readers a better idea of the laws than could be gained from a mere translation, which would also occupy more room than can be spared in this work.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE AMERICAN BAPTIST BOARD IN ASAM.

Tour to the Nam Sang Noga Mountains.

Mr. Bronson, whose station is at Jaipur, having penetrated south-easterly into this before unexplored mountainous country, about lat. $27^{\circ} 15'$ north, and long. $93^{\circ} 40'$ east, gives some interesting information concerning the country, the character, and the mode of life of the people whom he found there. Both the people and the lofty mountain ranges among which they live seem to be called by the common appellation of Nam Sang Noga.

January 9th, 1839. Rose early, and sent a man forward to inform the Noga chief of our approach. This seemed to be the more necessary, as we heard they were in a state of the greatest excitement at the coming of the white face, and suspected the motives I had in coming. Our road to-day has led through the most interesting and varied scenery I have beheld in this country. We were at one time passing through the narrowest defiles of steep and rugged mountains, and at another gazing into some deep valley that lay at our feet. Yet along this very height lay our only path, not exceeding six inches in width, whence one mis-step would have precipitated us upon the craggy cliffs far below. At another point rose several beautiful peaks of mountains, of moderate height; and further on, the mountain-tops were lost in the clouds, but covered, as far as the eye could reach, with richest verdure. Many times, as I passed along, I involuntarily exclaimed, "How manifold are thy works, O Lord of Hosts!"

At one o'clock reached one of the salt springs, worked by the Nogas. The water was drawn from deep wells, by a bucket of leaves, and poured into large wooden troughs near by, for the purpose of boiling. Their mode of boiling is rude, and to one who had not seen it, would appear to be perfectly impracticable. They build a long arch of stone and clay. On the top, single joints of bamboos, cut thin, and

spread open like a boat, are placed closely together. These hold from two to three quarts each. These boats are kept full of the brine, and a large fire kept blazing under them, without injury to the bamboo. On this arch I counted sixty boats, which they said would give, when boiled away, twenty or twenty-five boats of salt for the market. Thus their ingenuity has made them quite independent of the expensive furniture required at our own salt-works. One man to attend the arch, one to bring the brine, and four to gather wood, are all that is necessary to complete the establishment.

Pursuing our course, we came to a very steep and rugged mountain, and as the sun was pouring down his meridian rays upon us, my feeble strength, on gaining the summit, was quite exhausted. We here passed several dangerous precipices, but soon had the pleasure of seeing the rude houses which the Nogas had prepared for our reception. They stood near the *hathe* (salt market,) at which was a large collection of traders. A gentle ascent on every side formed a splendid amphitheatre of the valley. Here we were met by two of the chief's sons, and a numerous train of his warriors, who bade me welcome—expressed their pleasure that I had come, and declared the country mine, and themselves my subjects. In return, I assured them of my best wishes and good intentions; and although no white man had ever before ventured among them; that I felt the greatest confidence in them, as my brethren and friends. We then proceeded to the rude huts they had prepared for my use during my stay among them, and which, upon inquiry, I was sorry to find, were at quite a distance from their villages. They doubtless wish to be better assured of the object of my visit, before they admit me to their villages; although the alleged reason was, that there was no water on their mountains, and that this would subject me to great inconvenience. They have hitherto allowed no one to know much of the interior of their country.

I spent the most of the day with these people, conversing particularly upon my object in coming among them. I lost no time in telling them, that the great God who created them, had made it the duty of his creatures to love and pity each other; that I was a teacher of his holy law, of which they were entirely ignorant; and that I had heard of them in my native land, and had come across the great waters to give them books

in their own language, that they might read the law of God, and become a wise and good people. Their great fear was that I was a servant of the *Company*. Being weary, I dismissed them, requesting that the chief and his attendants would meet me the next day, as I had important words to speak to them. They promised to do so, and very courteously left me.

Interview with the Chiefs—Visit to the Noga Village.

10. About 11 o'clock the kingly train made their appearance, rushing like so many wild beasts from the tops of the highest peaks, and having their heads and ears ornamented with shells, precious stones, and many fanciful representations of battle. They halted a few rods from my house, and stuck their spears into the ground together, where they left them during their visit. They then came in a very respectful manner, and seated themselves before me, on mats that they had brought for the purpose.

Having now before me all the influential persons among the people, I entered again into a familiar explanation of my object in visiting them. I told them that there were many good people across the great waters, who had compassion on them, and had sent me up into their mountains, where no white man had ever before been, to teach them how to love God and go to heaven when they died. Bor Kumbou, through my interpreter, renewed the objections urged yesterday. They feared that I was a servant of the company, come to spy out their roads, sources of wealth, number of slaves, amount of population, and means of defence, and the best methods of taking the country. Others feared that I might live peaceably among them for a time, and afterwards get power and influence, and make them all my people. It was in vain that I told them of another country, beside the English, across the great waters. They replied, "Is not your color, your dress, your language, the same; and what person would come so far, merely to give us books and teach us religion?" Some of the more enlightened, and I was happy to find, influential among them, appeared to be satisfied that my object was to benefit them, and began arguing in my favor.

The object of my visit having been pretty thoroughly explained, I called upon the chief to state, in the presence of his people, whether he thought education would be advantageous, or disadvantageous to them: also, whether he would give me his approbation and assistance in learning their language and teaching them. He promptly replied, that "if the people learned to read in their own language, it would be well; but the Nogas were like birds and monkeys, lighting on this mountain, and stopping on that, and therefore no white man could live among them to teach them; that as soon as their boys were old enough, they put into their hands the *da* (hatchet) and spear, and taught them how to fight and to make salt,—aside from that they knew nothing,—and how could they learn books?"

11. Rose early, having slept but little, from anxiety about my future path of duty. Unless I can secure the confidence of the people sufficiently to live familiarly among them, I cannot expect to benefit them. Nor would it be wise for me to *presume* upon the kindness or integrity of a rude tribe of mountaineers, many of whom never before saw a white face. I endeavored to

commend my way to God, and seek his direction.

Being pretty well satisfied that it was fear merely, that made them hesitate to receive me at their village, I despatched my interpreter with a small present to Bura Kumbou, who I understood was favorably inclined to me, saying that I felt much disappointment and chagrin in not finding my houses built near him and his people; that I had come a great way to see them, to hear their language, to give them good words, and to teach them God's law; and that I wished to come up into their village, and live among them as brothers and friends. He soon returned, saying that there was a great fear in the village at my coming; that they considered me a divinity; that if I remained where I was, it would be very well, but it was the order of Bor Kumbou, that if I wished, I might come up into their village. This was all I wished. Without his approbation I should not have felt safe in going. I immediately made arrangements for going the next morning.

12. An early breakfast, and we set out for the Noga village, on the top of the mountain. It had rained for twenty four hours previous; and the path was steep and slippery. After winding our way over several hills for two hours, we reached a fine open space, commanding a most lovely prospect of hill and valley and winding streams. Several hamlets could be distinctly seen at once, and the report of a gun from this place was the signal for collecting their respective inhabitants. Here, hidden from all the civilized world, this people roam among the beauties of nature, and behold the grandeur of the works of God. From this place I found a wide and well prepared road, pursuing which for two hours, we reached the village. The houses are numerous, large, and generally raised from the ground. The whole village is embowered by trees of the richest evergreen, and the walks are adorned by various beautiful shrubbery, among which I saw oranges, lemons, a great variety of citrons, and the blackberry. The cool fragrant air, as it breathed briskly through the thick foliage, made me forget all the fatigues of the journey, and every breath I inhaled imparted to my languid frame new vigor.

I was kindly received at the village, and directed to a large comfortable house, which they had prepared for my reception, and where several chiefs were assembled to meet me. My wants were immediately inquired into, a fire was made, one of their springs of water was given up to our company, eggs, milk and potatoes brought in abundance, and a small cook-house put up, in so short a time that I had no occasion to order any thing. Such was the generous hospitality of these wild mountaineers.

But this was no sooner done, than a long council was held concerning me, (no less than six similar consultations have been held concerning me and the object of my visit;) and the whole day has been spent in answering their objections. They were inquisitive about the great countries across the waters, and quite incredulous at my description of a passage to this country.

Objects of his Mission approved—Funeral Rites—Condition of Females.

Having unfolded the object of his visit to the chief man of the tribe and secured his approbation and assistance, Mr. Bronson proceeds—

Spent the day in correcting the Catechism in Noga. Had a large company around me, who had never heard the ten Commandments before. They eagerly inquired where such words came from. They may well be surprised, for they never were acquainted with any system aside from those of the superstitious brahmin and Hindoo. I never before realized how directly the commandments aim at the complete destruction of heathenism. When I entered upon the explanation of the first and second commandments, forbidding the worship of idols in every form, they exclaimed, "*good, good.*" The Nogas do not worship idols, but make offerings to evil spirits, of which they have a most superstitious fear. The like scene was acted over when I came to the eighth command, prohibiting theft. This crime is considered by them a capital offence, and punished accordingly. The disallowing of adultery was heard with a sneer. How truly has the apostle described the heathen in the first chapter of Romans.

After we had gone through the commandments, I entered into a fuller explanation of them, dwelling particularly upon the folly of idol worship; and I believe I never before was able to make myself so well understood on religious subjects, since I have been in the country. I find them extremely ignorant. They have no priests, no houses of worship, and no favorite creed. The brahmins have tried to rivet the fetters of their superstition upon them, but almost in vain. If they will receive books, and allow their children to be gathered into schools and instructed in the Christian religion, the brahmins will be able to do very little, and the gospel will work its way into the very midst of their country. A successful beginning here, will open the door to twenty-one other dependent villages near at hand, where the same dialect is spoken.

18. Early this morning Bura Kumbou sent for my interpreter, and inquired if I was in want of provisions. By his attention I am supplied with many necessities. I receive the kind feeling manifested by this people, as a favorable indication from the hand of God, and an encouragement to go forward.

This has been a great day among the Nogas. It was the completion of the sixth month after the death of a wife of one of their chiefs. Their custom is to allow the corpse to remain six months in the house; at the expiration of which time the ceremonies I have this day witnessed must be performed. In the morning two large buffaloes, several hogs, and a great number of fowls were killed for the occasion. A kind of intoxicating drink, called modhi, which I am sorry to say they have learned to distil in large quantities, from rice, was drunk. About noon, numbers of Nogas from the neighboring villages, dressed in a most fanciful manner and equipped for battle, arrived. After beating several gongs of different sizes, so arranged as to form a sort of harmony, with the music of drums they marched to the house where the decaying corpse lay, each man bearing a shield, a spear, and a da. They then commenced singing and dancing, with such a regularity of step and voice, as perfectly surprised me. They sang in the Abor tongue, and my interpreter informed me that all their songs are borrowed from the Abors, with whom they hold daily intercourse. I was allowed to attend, in company with two of the chiefs, who interpreted to me the song, the substance of which is as follows:

"What divinity has taken away our friend? Who are you? Where do you live? in heaven,

or on the earth, or under the earth? Who are you? Show yourself? If we had known of your coming we would have speared you." The above was first pronounced by the chorister. The whole company then answered it by exclaiming, "Yes," at the same time waving their huge glittering spears towards heaven, in defiance of the evil spirit who was supposed to have occasioned the death. The chorister continues, "We would have cut you in pieces and eaten your flesh." "Yes," responded the warriors, brandishing their das, as if impatient for the battle. "If you had apprised us of your coming, and asked our permission, we would have revered you; but you have secretly taken one of us, and now we will curse you." "Yes," respond the warriors. This is the substance of what they sang, though varied, and repeated many times.

25. The noise of music and dancing continued nearly all the night. During the greater part of this day, the ceremonies of yesterday were repeated. At the setting of the sun a large company of young women came around the corpse, and completely covered it with leaves and flowers, after which it was carried to a small hill adjacent and burned, amid the festivities of the people. Thus closed this painful scene.

Considerable respect appears to be paid to the female sex. In this particular there is a striking contrast between the Nogas and the Asamese. The Asamese women are the most idle, worthless set of beings I ever saw. On the contrary, the Noga women are proverbial for their industrious and laborious habits. This remarkable difference in favor of the Noga women, is doubtless to be imputed to the anarchical state of the country, or rather to the number of independent chiefs, who formerly, for the slightest offence, were disposed to wage war, and the worst of all wars, that which is covert and unsuspected. This made it necessary for the men to be always ready for an assault, and hence the custom that the women should cultivate the fields—the men prepare for, and fight in battle.

26. Took my interpreter and the Catechism which I had just completed in Noga, and called on Bura Kumbou. He received me kindly, and after passing the usual civilities of the country, I entered into familiar conversation upon religion. I asked, Do you not sometimes think about dying, and inquire where you will go, and what will become of you? He replied, "I know that I shall go and meet my ancestors in heaven." How do you know? I asked. "By dreams," said he. "In my sleep it has been often told me." If you could read that great book, which God has given to guide all men, if you believed it and obeyed it, you would be very happy at the thought of dying; and I have come up into your mountains for no other purpose than to teach it to your people. As he appeared to be interested, and rather astonished at such ideas, (which doubtless were new to him,) I drew from my pocket the Catechism, and read it through, often asking him if he understood it. He replied "Yes," and said that God gave those words, for they were all true and great as God. I then told him that I expected to go in a few days to Sadiya, to print this and other Noga books, that he and his people might no longer be destitute of the means of becoming a wise and good people; and that when I returned to visit them, I should bring them Noga books, but I was afraid his people would have no mind to learn to read them. He replied that it was his wish to have his people learn to read them.

American Board of Commissioners for Foreign Missions.

RECENT INTELLIGENCE.

BORNEO.—Writing from Sambas June 27th, Mr. Doty states that he arrived there on the 17th of that month, and was expected soon to be joined by Messrs. Nevius and Youngblood. It is proposed to commence the mission on the island of Borneo at two stations, Sambas and Montrado. Messrs. Thomson and Pohlman are expected to join this mission as soon as they shall have completed a year's residence at Batavia, such a residence in that city being required by the Dutch government, before they are permitted to labor in any other place as missionaries.

SIAM.—Letters have been received from Mr. Robinson, bearing date to July 18th. In conformity to the wishes of the prah klang, he had removed from Anghin, a place at which himself and Doct. Tracy, with their families, took up their residence in February, 1839, as mentioned at page 427 of the last volume. The prah klang, without having himself, so far as appears, any objection to their remaining at Anghin, thought that, in the existing state of excitement in the nation, occasioned by the efforts made to suppress the trade in opium, the king might disapprove of their residing out of Bankok.

Mr. and Mrs. Robinson had been severely afflicted in the sickness and death of their oldest child, at the age of about five and a half years. He was called away on the 1st of July, leaving very pleasing and consolatory evidence that he was ready to exchange this world for heaven.

Owing to the continued ill health of his wife, Doct. Tracy took passage in June from Bankok for Singapore, where he arrived on the 24th of August. On the 5th of September he writes that Mrs. Tracy's health was improving.

WESTERN AFRICA.—Doct. A. E. Wilson and wife, on their way to Cape Palmas, were at Bassa Cove on the 30th of September, expecting to sail the next day for the place of their destination.

CONSTANTINOPLE.—Rev. H. G. O. Dwight writes on the 7th of September, that he arrived at Constantinople, on his return from the United States, on the 4th of that month. No important changes had occurred in regard to the affairs of the mission, or the Armenian inquirers, since the cessation of the persecution, immediately after the death of the sultan.

CHINA.—On the 5th of September Doct. Parker writes from Canton that he was still re-

maining at Canton, occupied in the study of the Chinese language with his teacher, and in other labors, without molestation. The commissioner had recently applied to him to translate a paper into the Chinese language for him.—The English merchants had all been compelled to leave Macao; and even Mr. Gutzlaff, as he was regarded as connected with the English, could not obtain permission to remain.

HOME PROCEEDINGS.

EMBARKATION OF MISSIONARIES.

On the 24th of January, the Rev. George B. Whiting and Mrs. Whiting, Rev. Nathaniel A. Keyes and Mrs. Keyes, Rev. Samuel Wolcott and Mrs. Wolcott, Rev. Leander Thompson and Mrs. Thompson, and Doct. C. V. A. Van Dyck, embarked on board the barque Emma Isadora, captain Fletcher, bound for Smyrna. Mr. and Mrs. Whiting are on their return from a visit to the United States, occasioned by the protracted ill health of the latter. All the company are destined to the mission in Syria. On the Sabbath evening previous to their embarkation the instructions of the Prudential Committee were delivered to them by one of the secretaries of the Board, after which the audience was addressed by Mr. Whiting. The usual devotional exercises were performed on the occasion.

ANNIVERSARIES OF AUXILIARIES.

OHIO.—*The Western Reserve Foreign Missionary Society*, held its sixth anniversary at Tallmadge, in connection with the meeting of the Synod, September 22d. The annual report was read by the Rev. Harvey Coe, secretary and general agent for the society.

The amount received by the treasurer during the year is \$3,863 02; to which may be added as having been contributed within the bounds of the society, but sent directly to the treasurer of the Board at Boston, \$180 65; making a total of \$4,048 67.

VIRGINIA.—*The Foreign Missionary Society of Richmond and Vicinity* held its annual meeting at the Lecture Room of the United Presbyterian Church, January 18th, James Gray, Esq., vice president, in the chair. The annual report was read by Rev. A. D. Pollock, the secretary, and ordered to be printed. The audience were addressed by Rev. A. D. Pollock, Rev. W. J. Armstrong, one of the secretaries

of the Board, and F. James, Esq. The receipts for the year were \$2,244 91.

On the following Sabbath, Mr. Armstrong preached in the United Presbyterian Church, after which subscriptions and collections were taken, amounting to nearly \$1,200.

Samuel Reeve, Richmond, *Treasurer*.

SOUTH CAROLINA.—*The Foreign Missionary Society of Charleston and Vicinity* held its first anniversary in the Circular Church, January 26th. Rev. Dr. Post read the annual report; from which it appeared that the society had raised during the last year \$2,844 33; that sum being the voluntary contributions of the friends of missions, without the solicitations of agents. The meeting was addressed by the Rev. W. J. Armstrong.

Robert L. Stewart, Charleston, *Treasurer*.

EXTRACTS FROM CORRESPONDENCE.

An aged minister, father of one of the earliest missionaries of the Board, long since deceased, under date of January 2d, writes to the treasurer as follows—

I find by your account of donations that there is a great falling off in the sums received, from what has been in former months. This, I think, should alarm every Christian. I suppose it is in consequence of the pressure in money concerns; and I think the christian community do wrong in retrenching their donations for spreading the knowledge of the gospel of God's grace to a lost wicked world. They may make retrenchments in other expenses that will be no real injury to themselves or others. But we are not to expect this of many who contribute. Those, therefore, who are willing to deny themselves for Christ's sake should feel the importance of doubling their former donations; and I am persuaded that it can be done, if they are as willing to deny themselves for Christ's sake, as he was for theirs. This I am determined to do. My wife readily complies, though it will deprive us of articles of clothing which we supposed we needed. Now I would ask all my brethren in the ministry to do the same. If all the ministers and officers of the Board will do this, many lay brethren will follow the example, and then there will be no want of money. I wish this proposal might be published, and see how many will comply with it. My annual donation has, I think, never been less than \$10. I now send you \$20.

Under date of January 7th a revolutionary pensioner, who has repeatedly paid the same sum before, writes, inclosing \$50—

I inclose fifty dollars for missionary purposes, to advance the cause of Christ among the heathen nations. I leave it to the best discretion of the Board to send it where they think it will do the most good to enlarge Christ's kingdom. There I wish it may be the means of saving fifty of those benighted souls before the millennium shall close. I love to be sowing the seed for that glorious day.

Rev. T. Edwards, pastor of one of the presbyterian churches in Rochester, N. Y. gives the following account of a special effort made in that city in behalf of the Board.

In view of the decreasing receipts to the treasury of the Board, the ministers of the presbyterian churches, in this city, had some time since come to the conclusion, that, though our regular collections for the year had been made, we ought still to make an additional effort. The Rev. Mr. Smith, from Syria, being with us, we have embraced the present opportunity. Yesterday, (Sabbath) afternoon, we had a united meeting of the 1st, 2d, and 3d presbyterian churches, which was addressed by Mr. Smith, and one or two of the pastors of the city. At the close of the service we took a subscription; and though Rochester is probably suffering more severely than any other place in the land, from the present pecuniary pressure, yet the amount subscribed was more than \$1,700. I mention the facts, as they will interest you, and may, perhaps, be used to induce other churches to follow the example.

PRINTER FOR THE NESTORIAN MISSION.

More than two years since a printing-press and a fount of Syriac type were sent to Trebizond, designed for the Nestorian mission, with the expectation that they would be speedily followed by a printer, who would take them and proceed to Ooroomiah. Up to this time no suitable man has been found; and while the press and types have been lying unemployed, the missionaries have been obliged to depend upon the slow labors of the pen for school books and tracts to use in their schools and among the people. For the religious press a very promising door is open among the Nestorians, and it seems highly important that in their present inquiring state of mind, they should not be deprived of the benefit of it another year. If a printer is to join the mission before the snows of the next autumn shall again interrupt travelling in that quarter, he must be prepared to embark within a few months.

Donations,

RECEIVED IN JANUARY.

NOTE.—Individuals and associations who contemplate making donations for supporting single pupils, or schools, to be named by them, are respectfully requested to peruse the remarks on this subject inserted on page 74 of the number for February of last volume.

<i>Board of Foreign Missions in Ref. Dutch shk.</i>	
W. R. Thompson, New York, Tr.	502 65
<i>Berkshire co. Ms. Aux. So. W. A.</i>	
Phelps, Tr. 1, 10; a friend, 2;	3 10
Becket, La.	6 00
Curtisville, Asso.	33 90
Dalton,	06 74
Egremont, Asso.	23 00

Great Barrington,	54 49
Hinsdale, Gent. 53,19; la. 45,44;	98 63
Lanesboro',	20 50
Lee, Gent. 105; la. 45,64; mon.	
con. 42,06;	192 70
Lenox, 81,63; mon. con. 32,22;	113 85
New Concord, N. Y.	6 68
New Marlboro', N. so. mon. con.	
4,50; S. so. 11,16;	15 66
Peru,	55 55
Pittsfield, Gent. 160,03; la. 102,17;	
mon. con. 188,29;	450 49
Richmond, Asso.	33 25
Sandisfield,	42 00
Sheffield, Gent. 68,64; la. 59,33;	
ded. c. note, 2;	125 97
Stockbridge,	133 00
Tyringham, S. so.	32 40
Williamstown, Gent. and facul-	
ty in college, 162,63; la. 115,62;	
students in coll. 25,53; mon.	
con. in do. 10; S. so. gent. 5,77;	
mon. con. 6,06;	325 61
Windsor, Asso.	66 88
Ackn. in Sept.	1,900 45
Boston and vic. Ms. By S. A. Dan-	
forth, Agent,	2,916 58
Brookfield Asso. Ms. A. Newell, Tr.	350 00
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.	
Keene, Heshbon so. for Ind. miss. 55;	
fem. miss. so. 29,86;	84 86
Chittenden co. Vt. Aux. So. W. J. Seymour, Tr.	
Burlington, Chh. and so. to constitute	
LYMAN KING an Hon. Mem.	100 00
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.	
Haverhill, Miss R. Marsh,	10 00
Newbury, Bellville, La. 34,35;	
mon. con. in Mr. March's	
so. 6,43;	40 78
Newburyport, 2d presb. chh.	
mon. con. 89,73; a la. 10; do.	
10; Mr. Campbell's so. quar.	
coll. 38,75; united chhs. 63,35;	
Mr. Dimmick's so. mon. con.	
86; gent. 49,30; la. 100;	447 03
Salisbury and Amesbury, Mon.	
con. in Mr. Hadley's so. 28;	
Rocky Hill, J. Evans, 9,17;	37 17—534 98
Geneva and vic. N. Y. By C. A. Cook, Agent,	
Canandaigua, La. 38; Miss B.	
Chapin, for a child in fem.	
sch. at Sandw. Isl. 20;	58 00
Coventry, 1st cong. chh.	17 27
Geneseo, 2d presb. chh. mon.	
con. 68; coll. 52;	120 00
Geneva, C. A. Cook, to consti-	
tute ELIAS R. COOK an Hon.	
Mem.	100 00
Greenville, By Rev. Mr. Jewett,	10 00
Hector, Presb. chh.	38 32
Ovid, do.	114 50
Penn Yan, Presb. chh. 65,86;	
W. M. Oliver, to constitute	
JOHN M. OLIVER an Hon.	
Mem. 100;	165 86
Richmond, Presb. chh.	160 00
Vienna, Miss. so.	27 93
Waterloo, Presb. chh.	40 42
	852 30
Ded. dis. etc.	5 24—847 06
Grafton co. N. H. Aux. So. W. Green, Tr.	
Campton, Cong. chh. and so.	
25,50; gent. 8,25; mon. con.	
31,46; R. S. M. for chil. of	
Sandw. Isl. 1,50; W. par. chil.	
for paper for bibles for do. 4;	
E. par. E. P. B. for do. 4c. a	
mother, for schs. in Ceylon, 3;	73 75
Plymouth, Mon. con.	41 10—114 85
Hampden co. Ms. Aux. So. S. Warriner, Tr.	
Chester, Gent. 11,25; la. 21,80;	
mon. con. 8,51;	41 56
East Granville, Chh. 10; mon.	
con. 8; contrib. 5;	23 00
East Long Meadow, Mon. con.	
48,29; chh. and so. 35,22; by	
Rev. Mr. Tupper, 18;	102 51

Feeding Hills,	4 95
Long Meadow, Gent. 40,81; la.	
26,08; (of which to constitute	
Rev. JOHN KEEP an Hon.	
Mem. 50;) mon. con. 37,87;	104 76
Ludlow, Gent. and la. 24,24;	
mon. con. 51,65;	75 89
Monson, Mon. con. 22,96; gent.	
13,50; la. 48,52;	84 98
Montgomery, Contrib. 3,70; Rev.	
Mr. Knight, 2;	5 70
North Wilbraham, Mon. con.	
6,02; indiv. 1;	7 02
Palmer, Gent. and la. 40; A.	
Converse, bal. of legacy, 20;	60 00
South Wilbraham, Mr. Hazen's	
so. 13; mon. con. 4,66;	17 66
Springfield, 4th so.	33 15
West Springfield, 1st par.	175 00
	736 18
Ded. am't ack. in June, 220,00;	
do. paid by aux. so. for print-	
ing, 13,33;	233 33—502 85
Harmony Confer. of chhs. Ms. W. C. Capron, Tr.	
Uxbridge, Mon. con. 39; C. Ellis, 5;	44 00
Hillsboro' co. N. H. Aux. So. R. Boylston, Tr.	
Franeestown, J. Kingsbury, 20;	
J. Kingsbury, Jr. 15; T. L.	
Kingsbury, 10; G. Kingsbury,	
5; to constitute Rev. J. R. DA-	
VENPORT an Hon. Mem.	50 00
New Ipswich, Gent. 117; la.	
71,50; mon. con. 84;	272 50
Wilton, La.	13 00—335 50
Kennebec Confer. of chhs. Me. B. Nason, Tr.	
Winthrop, Mon. con. 27,25; la. 14,50;	
A. S. 2; B. B. 1;	44 75
Merrimack co. N. H. Aux. So. G. Hutchins, Tr.	
Concord, S. chh. to constitute	
Rev. D. J. NOYES an Hon.	
Mem. 50; mon. con. 18,61;	
chil. of mater. asso. for Sandw.	
Isl. miss. 1,74;	70 35
Dunbarton, Mon. con.	5 04
Henniker, do.	15 78—91 17
Middlesex North and vic. Ms. Char. So.	
J. S. Adams, Tr.	
Groton, La. of Union chh. and so. for	
ed. of two chil. at Sandw. Isl.	40 00
Monroe co. N. Y. Aux. So. E. Ely, Tr.	
Albion, 1st presb. chh.	60 00
Lima, Presb. chh. to constitute	
Rev. JOHN BARNARD, Jr. an	
Hon. Mem.	57 00
Livonia, Evan. so. 75; young la.	
sew. 20. 4,13;	79 13
Rochester, 1st presb. chh. 245,97;	
3d presb. chh. 71,60; Brick do.	
22; Bethel do. 42;	380 87
Sheiby, 1st cong. chh.	8 66
Wheatland, 1st presb. chh.	18 62
Yates, do.	3 50—607 78
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.	
Fairhaven, Indiv. 13; H. Brad-	
ley, 3;	16 00
New Haven, N. chh. and cong.	
(of which fr. A. HOLMES	
MALBY, 100; and SIMON B.	
CHITTENDEN, 100; which con-	
stitutes them Hon. Mem.)	
728,11; Centre chh. and cong.	
424,69; officers and students of	
Yale coll. 345; united mon.	
con. in cong. chhs. 70; mon.	
con. in 3d chh. 6,90;	1,574 70—1,590 70
New Haven co. East, Ct. Aux. So. S. Frisbie, Tr.	
Madison, Mon. con.	90 00
North Branford,	17 47—107 47
New Haven co. Ct. Western Conso.	
A. Townsend, Jr. Tr.	
Milford, 2d so.	35 50
New London and vic. Ct. Aux. So. C. Chew, Tr.	
New London, 1st cong. chh. sew. so.	50 00
New York City and Brooklyn, Aux. So.	
W. W. Chester, Tr.	
(Of which for Betsey Pratt and Jens	
Wallace, Ceylon, 40;)	705 85

<i>Norwich and vic. Ct. Aux. So. F. A. Perkins, Tr.</i>	
Bozrah, Gent. and la.	34 68
Canterbury, La.	45 78
Colchester, Rev. L. Strong, to constitute Mrs. Rhoda N. Strong an Hon. Mem. 100; la. 35;	135 00
Franklin, Gent. 4,08; la. 11;	15 08
Griswold, 1st so. gent. and la. 40,57; Jewett City, gent. and la. 27,75; mon. con. 18,74;	87 06
Lebanon, Goshen, gent. 62; la. 47; mon. con. 15,05; Exeter, gent. and la. 27,34; 1st so. gent. 16,37; la. 24,46; mon. con. 24,90;	217 12
Lisbon, Newent, gent. and la. 23,73; Hanover, gent. and la. 27,52; mon. con. 26,76;	78 01
Montville, 1st so. la. 35,10; Mohegan, gent. and la. 30,29;	65 39
Norwich, 1st so. la. 36; 2d do. gent. 302,63; la. 171,85; Mrs. Mary Perkins, to constitute ALFRED PERKINS, CHARLES ROCKWELL, and JOHN J. ROCKWELL Hon. Mem. 300; 3d so. gent. 28; mon. con. 69,17;	907 64
Salem, La.	13 35-1,599 11
<i>Oneida co. N. Y. Aux. So. A. Thomas, Tr.</i>	
Camden, Cong. chh. mon. con. 24; fem. miss. so. 28;	52 00
Clinton, Cong. chh.	50 00
Lenox, Right hand,	10 00
Leyden, Rev. R. Kimball,	10 00
Richland, Mon. con. 12,64; av. of beads, 4,84;	17 48
Rome, J. W. Bloomfield, to constitute Rev. JAMES HODGES of Annsville, an Hon. Mem. 100; 1st chh. and cong. coll. 2,86;	102 86
Utica, Welch cong. chh.	20 00
West Leyden, Presb. so.	4 00
Whitesboro', do.	52 50-318 84
<i>Orange co. Vt. Aux. So. H. Hale, Tr.</i>	
Braintree, S. Bass, a rev. pen. 19; contrib. in cong. chh. 7;	26 00
Randolph Centre, Cong. chh. and so.	22 50-48 50
<i>Palestine Miss. So. Ms. E. Alden, Tr.</i>	
Braintree, 1st par. mon. con.	51 00
E. and W. Bridgewater, Evan. so.	42 00
Norfolk co. A friend,	50 00
Randolph, 1st par. mon. con.	59 47
South Abington, Gent. and la.	79 26-281 73
<i>Pemabecot co. Me. Aux. So. E. F. Duren, Tr.</i>	
Bangor, 1st cong. par. mon. con. 61,36; Mr. T's class, for schs in Ceylon, 2; Hammond-st. chh. mater. asso. for chil. of miss. in this country, 7,50;	70 86
Brewer, 1st cong. chh. and so.	12 70
Garland, Cong. chh.	6 75-90 31
<i>Rockingham, N. H. Confer. of Chhs. J. Boardman, Tr.</i>	
North Hampton, Cong. so.	17 51
<i>Rutland co. Vt. Aux. So. J. D. Butler, Tr.</i>	
Benson, Gent.	15 00
East Rutland, Gent. 90,68; la. 34,74; cong. chh. mon. con. 19,88;	145 30
Pittsford, Gent. 57; la. 70; cong. chh. mon. con. 38; ANDREW LEACH, which constitutes him an Hon. Mem. 100;	265 00
Wallingford, A sister in cong. chh. to constitute Rev. STEPHEN MARTINDALE an Hon. Mem.	50 00
West Rutland, Gent. and la. 104,56; cong. chh. mon. con. 22,63; do. in Mill vil. 4,51;	131 10-606 40
<i>Stratford co. N. H. Aux. So. E. J. Lane, Tr.</i>	
Dover, 1st cong. chh. and so. (of which to constitute Rev. JEREMIAH S. YOUNG an Hon. Mem. 50); and sab. sch. 133,30; la. 12; mon. con. 6,70;	152 00

<i>Sullivan co. N. H. Aux. So. N. Whittlesey, Tr.</i>	
Claremont, Gent. 75,27; la. 73,42; mon. con. 30,16;	178 85
Cornish, Gent. 48,36; la. 42,23;	95 59
Corban so. 5;	46 22-320 73
Newport, Gent. 26,29; la. 20;	46 22-320 73
<i>Tolland co. Ct. Aux. So. J. R. Flynt, Tr.</i>	
Andover, Gent. 30; la. 38;	68 00
Columbia, Gent. 22,53; la. 23,85;	46 38
East Stafford, Gent. and la.	20 00
Ellington, Gent. 45,33; la. 30,76;	76 09
Hebron, Gent. 32,94; la. 15,42;	63 00
mon. con. 13,42; sab. sch. 1,22;	93 02
North Coventry, Gent. 38,25; la. 49,77; R. Wright, 5;	181 85
Somers, Gent. 95; la. 86,85;	78 44
South Coventry, Gent. 45,73; la. 32,71;	43 14
Tolland, Gent. 19,30; la. 18,73;	5 00
mon. con. 5,11;	567 05
Union, Gent.	20 20
Vernon, 1st so. 270,48; la. 95,45;	40 00
2d so. gent. 153,31; la. 47,81;	1,302 17
West Stafford, Gent. and la.	900 00-402 17
Willington, Gent. and la.	
Ded. am't ackn. in Feb.	
<i>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</i>	
<i>Western Reserve aux. so. By Rev. H. Coe, Agent,</i>	
Ashtabula co. Morgan, 16,13; Orwell, Mon. con. 2; Wayne, 21,25; Williamsfield, 32; Cuyahoga co. Cleveland, Mon. con. by T. P. Handy, 31,36; E. F. Gaylord, 10; Geauga co. Burton, 20,62; Huron co. Monroeville, Mon. con. 10; Norwalk, do. 30; Lorain co. Amherst, 4,61; Brownhelm, 27,98; Elyria, 28,19; H. Ely, 10; E. DeWitt, 10; H. Berry, 10; Sheffield, 1; Lucas co. Maumee City, 25; Portage co. Atwater, Mon. con. 22; Aurora, 5; Cuyahoga Falls, Mon. con. 9; Freedom, 10,68; Hudson, H. Baldwin, 16,66; West. res. coll. mon. con. 2,25; A. A. Brewster, 5; Peninsula, a friend, for dis. of tracts, 5; Nelson, 5,56; Tallmadge, 5,64; sab. sch. miss. asso. for Oregon miss. 23,75; C. Sackett, 10; Twinsburg, 2d chh. 10; Windham, La. 7,12; Trumbull co. Boardman, 5,35; Bristol, 2,98; Canfield, 22,93; la. benev. so. 4; Farmington Centre, 16,61; West. 10,94; Gustavus, 13,56; Hartford, 27,73; Kinsman, 34,06; J. Christy, 7; Mrs. R. Kinsman, 50; Mesopotamia, 14,42; E. Lyman, 10; I. B. Sheldon, 10; Vernon, 3,12; mon. con. 1,88; E. S. Beach, 10; Warren, 14,93; fem. benev. so. 30,02; W. Farmington, 3; Youngstown, 26,93; la. 6,53; Wood co. Plain, 2,94; chh. 14,50; young people's miss. so. 15; Rev. J. Badger, 5; Miss Van Tassell's n. box, 58c.	792 54
Ded. loss on remittance, 12,50; am't paid by aux. so. for printing, 21,50;	34 00-758 54
<i>Windham co. Vt. Aux. So. A. E. Dwinell, Tr.</i>	
Brattleboro' East, Gent. 78,56; la. 59,44; an indiv. 100; two indiv. 75;	313 00
Guilford, A friend,	4 00
Marlboro', Mon. con. 11; cent so. 1,50;	12 50
Putney, Mon. con. in Mr. Foster's so.	13 00
Wardsboro', Fem. hea. chil. so.	20 00
	362 50
Ded. dis. on unc. notes,	86-361 64
<i>Windham co. North, Ct. Aux. So. J. Williams, Tr.</i>	
Brooklyn, Gent. 118; la. 78,16; mon. con. 52,75; sab. sch. 2,23;	251 29
North Killingly, Gent. 37; la. 20,53; mon. con. 4,70;	62 25

North Woodstock, Muddy Brook chh. and so.	3 00
Pomfret, Gent. and la. 221,27; mon. con. 78,12; sab. sch. 8;	307 39—623 93
Windham co. South, Ct. Aux. So. Z. Storrs, Tr.	26 00
Westminster, Gent.	
Worcester co. Central, Ms. H. Wheeler, Tr.	
Auburn, Gent. 43,75; la. 24; mon. con. 19;	86 75
Boylston, Gent. 30,65; la. 30,57; mon. con. 28,65;	89 87
East Douglass, Gent. 20; la. 28,25; mon. con. 46,44;	94 69
Holden, Gent. 89,52; la. 77; mon. con. 79,79; legacy of Isaac Fiske, 550;	796 31
Leicester, Gent. 431; la. 152; mon. con. 78;	661 00
Oxford, Gent. 149,29; la. 106,50; mon. con. 159,10; sab. sch. con. 46,14; juv. miss. so. 7,50;	468 59
Taxton, Gent. 32,02; la. 33,11; mon. con. 5,60; sab. sch. chil. 60c.	71 33
Princeton, Gent. 81,06; la. 24; mon. con. 47,37;	152 33
Rutland, Gent. 48; la. 44,96; mon. con. 14,50;	107 46
Shrewsbury, Gent. 72,50; la. 65,85; mon. con. 77;	215 35
West Boylston, Gent. 42; la. 50,13; mon. con. 50,29; juv. asso. for hea. chil. 2;	144 35
Worcester, Mr. Miller's so. gent. 40,93; la. 59,30; mon. con. 261,79; Mr. Smalley's so. gent. 85,05; la. 48,05; mon. con. 366,50; Mr. Sweetser's so. gent. 164,79; la. 196,96; mon. con. 254; inf. sab. sch. 1,35; attendants at Lun. hos. 44;	1,523 12
	4,411 15
Ded. am't prev. ack. 4,196,45; expenses paid by aux. so. 2,50;	4,198 95—212 90
Worcester co. Ms. Relig. Char. So. H. Mills, Tr.	
(Of which to constitute Rev. DAVID HOLMAN of Douglass, and HENRY MILLS of Millbury, Hon. Mem. 150;)	166 01
Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.	
Athol, La.	20 85
Westminster, Coll. extra effort,	16 30—37 15
Total from the above sources,	\$14,929 12

VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y., 2d presb. chh. 442,84; mon. con. in do. 10; a friend, 25; 4th presb. chh. 135,33; 3d presb. chh. mon. con. 40; sab. sch. Spring-st. miss. house, 10; E. Taylor, to constitute Mrs. ELIZABETH E. TAYLOR an Hon. Mem. 100; Rev. W. James, 10;	773 17
Amherst, Ms. S. cong. chh. mon. con.	32 00
Andover, Ms. S. par. la. char. so. to constitute Rev. JONATHAN L. TAYLOR an Hon. Mem.	50 00
Angelica, N. Y. Mon. con.	10 00
Arkport, N. Y. Mrs. E. Hurlbut,	5 00
Baltimore, Md. 5th presb. chh. mon. con.	114 56
Bangor, Me. Mr. Bond's class in sab. sch. for fem. boarding sch. at Sandw. Isl.	9 00
Bankok, Siam, Dr. Tracy,	10 00
Bath, Me. United mon. con.	70 00
Blountville, Ten. S. Rhea, a bal.	50
Boston, Ms. Bowdoin-st. sab. sch. for ed. of chil. in Syria, 20; Miss W's class, for do. 3; a friend, 6; do. a new year's off'g, 10; Rev. A. Bullard, 10; a friend, 5; two classes in Salem-st. sab. sch. for miss. to Syria, 2,05; a friend, 2; E. L. a bal. 50c. inf. class in miss. house sab. sch. 1,88;	60 43
Bridgeton, N. J. A chh. mem. to constitute Rev. SAMUEL B. JONES an Hon. Mem.	50 00
Calais, Me. Sab. sch. for T. J. Lee, Ceylon,	21 08
Caldwell, N. J. Presb. chh. 21,08; mon. con. 10;	31 08
Camden, Me. Mon. con. 25; av. of ring, 75c.	25 75

Cape Vincent, N. Y. Coll. in chh.	5 00
Charlestown, Ms. 1st cong. chh. and so. social sew. cir.	30 31
Conway, Ms. Indiv. by J. Clary,	5 00
Crab Meadow, N. Y., A poor laboring man,	10 00
Danby, N. Y. Fem. cent so.	13 00
Deckertown, N. J. Presb. chh. in part, 18,37; mon. con. 9,66; acad. 4,40;	29 43
Dedham, Ms. Miss Z. P. Grant,	12 00
Dorset, Vt. Benev. asso. 19,60; Mrs. S. Jackson, for Samuel Cram, Ceylon, 12; E. Barrows, 10; Rev. W. Jackson, 5;	46 60
Dover, N. J. Presb. cong. 12,41; mater. asso. 3,39; T. B. S. 1,75;	17 55
Easthampton, Ms. S. Williston,	78 88
East Rupert, Vt. J. Belding,	10 00
Edwardsburg, Mich. Rev. L. Humphrey, for Luther Lawton, Ceylon, 50; ded. dis. 7;	43 00
Eliot, Me. Mr. Bacon's so.	18 66
Fort Edward, N. Y. Mrs. J. T.	50
Gilmanton, N. H., J. T. Howard,	10 00
Glens Falls, N. Y., A friend, 6; Mrs. A. L. H. 5; a sab. sch. class, 50c.	11 50
Goshen, Ct. A lady,	9 00
Grafton, Ms. Evan. cong. so. la. miss. so.	30 07
Greenfield, N. Y. 16,25; less c. note, 5;	11 25
Hamilton, Ms. Cong. so. mon. con. and contrib.	20 00
Hancock Factory Vt. N. H. Mon. con. 5,96; la. 15,28;	21 24
Hartford, Ct. C. Hosmer,	5 00
Hudson, N. Y. 1st presb. chh. sab. sch. for Waterbury sch. Ceylon, 50; la. miss. asso. to constitute Mrs. ELIZABETH H. BALDWIN an Hon. Mem. 100;	150 00
Jamaica, Vt. Rev. J. Parsons,	20 00
Jefferson co. N. Y. Aux. So. A. Ely, Tr. Antwerp, 1st presb. chh. 8; Champion, C. Crandal, 5; North Adams, Fem. benev. so. 11; Rutland, Cong. chh. 18; Watertown, Black river rel. and lit. ins. 17,87; S. A. Mack, 10;	69 87
Lebanon, N. H. Mon. con.	50 00
Lewis, N. Y. 1st cong. chh.	4 43
Mackias, Me. Mon. con.	40 00
Marblehead, Ms. La. asso. (of which to constitute RICHARD HOMAN and ICABOD PHILLIPS Hon. Mem. 200;) 413,35; a friend, 200;	613 35
Medford, Ms. Ann. coll. to constitute Rev. ABRAHAM R. BAKER an Hon. Mem.	109 00
Mendham, N. J. Presb. chh. mon. con.	25 00
Methuen, Ms. So. to constitute Rev. JOHN C. PHILLIPS an Hon. Mem.	50 00
Millbury, Ms. 1st cong. chh. and so. mon. con. 40; union so. la. asso. 17;	63 80
Monson, Ms. A. W. Porter,	200 00
Montgomery, Ms. Mon. con.	2 93
Morristown, N. J. 35,50; juv. for. miss. so. 59; 94 50	94 50
Neshamony, Pa. Presb. chh. mon. con.	26 63
Newark, N. J. 1st presb. chh. S. Condict, 25; J. Taylor, 100; 3d presb. chh. D. Nichols, 10; Miss Sellock's sch. for a child in Jerusalem, 20; Mr. S. for tracts in Syria, 5;	160 00
Newburgh, N. Y. 2d asso. Ref. chh. for schs. in Ceylon, (which and prev. dona. constitute Rev. JOHN FORSYTH an Hon. Mem.) 25; three friends, for Helen M. White, Cape Palmas, 15;	40 00
Newburyport, Ms. 1st presb. so. sab. sch. for cir. of scriptures at Sandw. Isl.	20 00
New Castle Presbytery, Oxford chh. for Mr. Schneider,	50 00
New Haven, Ct. Cash,	25
New Jersey, E. B.	6 04
New Lebanon, N. Y., R. Woodworth, a rev. pen.	50 00
New London, Ct. 1st cong. chh. sab. sch. for miss. to Syria,	5 00
Newport, R. I. Mon. con. in Spring-st. chh. 60; fem. miss. so. in do. 40;	100 00
Newton, W. par. Ms. Mon. con.	74 00
New Windsor, N. Y. Presb. chh. mon. con.	8 50
Northampton, Ms. Young la. benev. so. for fem. boarding sch. Dindigal,	40 00
Northern Liberties, Pa. Central presb. chh.	210 00
North Hardiston, N. J. Presb. cong. in part, 10; mon. con. 10,81;	20 81

Donations.

<i>North Haverhill and Plaistow, N. H.</i> United so. mon. con.	11 42
<i>North Lyme, Ct.</i> Mon. con. 31; la. asso. 20,50;	51 50
<i>North Marshfield, Mass.</i> Mon. con. in Trin. chh. 9,67; contrib. 8,50; T. 5;	23 17
<i>North Reading, Mass.</i> Mon. con.	5 53
<i>Northwood, N. H.</i> Gent. and la. asso. and mon. con.	51 00
<i>Norwich, Vt.</i> N. Boardman,	10 00
<i>Paterson, N. J.</i> 1st presb. chh. mon. con.	9 00
<i>Philadelphia, Pa.</i> 1st presb. chh. fem. miss. and benev. so. for James Wilson and Albert Barnes, Ceylon; 40; A. R. PARKINS, which constitutes him an Hon. Mem. 100; Miss K. M. Linnard, for Mary Linnard, Sandw. Isl. 30; Rev. J. W. Scott, 5; Mrs. J. Scott, 5; 1st cong. chh. fem. char. so. 85; for Anna Maria Henry, Ceylon, 30; Mrs. A. S. Henry, 20;	295 00
<i>Portsmouth, N. H., N.</i> chh. gent. and la. a special coll.	151 80
<i>Princeton, N. J.</i> Theolog. sem. miss. so.	12 56
<i>Providence, R. I.</i> Benev. so. 233,30; mon. con. 11,22; int. 4,54; Richmond-st. sab. sch. for schs in Ceylon, 30; a lady, 15,75; J. Chapin, 153;	444 71
<i>Quincy, Ill.</i> Cong. chh.	25 25
<i>Reading, Mass.</i> Mon. con. in Mr. Pickett's so.	12 00
<i>Rockville, Md.</i> Mon. con. in presb. chh. for miss. to Greece,	5 50
<i>Rozbury, Mass.</i> Elliot chh. and so. mon. con.	17 30
<i>Salem, Mass.</i> Tabernacle mon. con.	22 74
<i>Saratoga Springs, N. Y.</i> Mon. con. 25,97; Mrs. Chancellor Walworth, to constitute CLARENCE WALWORTH an Hon. Mem. 136; Rev. C. Eddy, which and prev. dona. constitute Mrs. JULIA M. EDDY an Hon. Mem. 50; W. L. F. Warren, 60; W. A. Beach, 23; Mrs. Miles Beach, which and prev. dona. constitute WILLIAM A. BEACH an Hon. Mem. 25; M. L. North, 20; G. W. Davidson, 20; J. Root, 10; W. Putnam, 10; coll. 33; juv. miss. so. for Rachel, Beyroot, 11; fem. miss. so. 7;	432 97
<i>Singapore, Rev. I. Tracy,</i>	26 00
<i>South America, N. Y.</i> Presb. chh.	20 00
<i>South Boston, Mass.</i> Juv. hea. friend so. for Joy H. Fairchild, Ceylon,	20 00
<i>South Hadley, Mass.</i> E. Montague, a new year's gift,	50 00
<i>South Reading, Mass.</i> Mon. con.	16 22
<i>St. Johnsbury, Vt.</i> E. and T. Fairbanks and Co.	50 00
<i>Stoddard, N. H.</i> Cong. chh. and so.	19 00
<i>Stratford, Ct.</i> Mon. con. and gent. asso.	35 13
<i>Thomaston, Me.</i> 1st cong. chh. mon. con. 36; in letter of Jan. 16th, 10;	46 00
<i>Thorndale, Md.</i> Sab. sch. for Stephen Wilson, Cape Palmas, 20; young la. of sem. for Julianna Johns, Sandw. Isl. 12; Mrs. W. Walker, 10;	42 00
<i>Torrington, Ct.</i> U. W. 1; two chil. 27c.	1 27
<i>Troy, N. Y.</i> (Of which fr 2d presb. chh. mon. con. 100; STEPHEN W. DANA, which constitutes him an Hon. Mem. 100; CHARLES H. KELLOGG, which constitutes him an Hon. Mem. 100; la. indus. so. 50; sab. sch. juv. miss. so. for Erastus Hopkins and Stephen W. Dana, Ceylon, 40; J. S. Hakes, 50; 2d presb. chh. Mrs. J. Russell, 13; Miss E. R. H. 2; fem. benev. so. 20,73; a clergyman, 5; a lady, 5);	561 72
<i>Traxton and Homer, N. Y.</i>	9 57
<i>Utica, N. Y.</i> 1st cong. chh.	16 75
<i>Virginia, A</i> friend, for Oregon miss.	10 00
<i>Wantage, N. J.</i> 2d presb. chh. 4; S. McK. 12c.	4 12
<i>Waiaia, Sandw. Isl.</i> Mr. Emerson's chh.	5 00
<i>Washington City, D. C.</i> 4th presb. chh. mon. con.	25 00
<i>Waterford, N. Y.</i> Mon. con. in Mr. Smith's chh.	37 15
<i>Waverly, Ill.</i> Chh.	12 05
<i>Westboro, Mass.</i> Mon. con. 14,72; chh. in Miss F's sch. 78c. two chil. 70c. a child, 8c.	16 28
<i>Westfield, N. J.</i> Presb. chh.	26 72

<i>West Millbury</i> , Ms. Union so. mon. con.	10 00
<i>Westminster</i> , Vt. E. par. cong. chh. mon. con.	14 00
<i>West Needham</i> , Ms. Mon. con.	20 31
<i>Williamstown</i> , Ms. Mrs. L. Whitman, 50; D. N. Dewey, 20; mon. con. in Williams coll. 12; a lady, 10;	92 00
<i>Wilmington</i> , Ms. Cong. 8,50; mon. con. 4,02; N. dis. mon. con. 55;	37 53
<i>Wilmington</i> , Del. Harver-st. chh. mon. con. 100; a new year's present, fr. fem. mis. so. for fem. schs. in Dinwedge, 62;	162 00
<i>Windham</i> , Vt. Mon. con.	25 00
<i>Woodstock</i> , Vt. Cong. so.	29 32
<i>Wyoming</i> , Pa. Rev. T. P. Hunt, 15; Mrs. A. M. Hunt, 10; Susan C., Ann M., and Ruth H. Hunt, 15; (which and a prev. dona. constitute Rev. THOMAS P. HUNT an Hon. Mem.)	40 00
	\$21,988 77

LEGACIES.

<i>Athol</i> , Ms. Mrs. Perses Goodell, by E. God-	62 50
dard, Ex'r,	
<i>Canandaigua</i> , N. Y. Mary E. Shepard, by	18 87
H. W. Taylor,	
<i>Holden</i> , Ms. Isaac Flske, by Henry Whee-	
ler, Tr. See dona. fr. Worcester co.	
Central.	
<i>Washington</i> , Vt. Elisha Smith, by John W.	11 00
Smith, Ex'r, (162,45 prev. ack.)	
	<u>\$92 37</u>

Amount of donations and legacies acknowledged in the preceding lists, \$22,081 14. Total from August 1st, to January 31st, \$97,757 48.

DONATIONS IN CLOTHING, &c.

NOTE.—Boxes frequently reach the Missionary House without being accompanied by a letter or any information of the source from which they come. It is desirable that, so far as may be convenient, donors should mark on each box the name of the town from which it is sent.

<i>Athol</i> , Ms. A box, fr. fem. cir. of ind. for Mr. Wilcox, Sandw. Isl.	34 35
<i>Beverly</i> , Ms. A barrel, for Mrs. Barnes, Choc. ms.	
<i>Easton</i> , Ms. A quilt and comfortable, fr. juv. so. Salem-st. chh. for Syria.	
<i>Cahot</i> , Vt. A half barrel, fr. cong. so. for Madura miss.	23 00
<i>Charleston</i> , S. E. A barrel, for Mr. Johnston, Trebizond.	
<i>Derby</i> , Vt. A box, fr. fem. miss. sew. so.	
<i>Hancock</i> , N. H. A box, fr. young la. so. of Acad. for Africa,	12 00
<i>Harvard</i> , Ms. A box, fr. la. char. sew. cir. for Dwight,	20 69
<i>Liconia</i> , N. Y. A box, fr. young la. sew. so.	10 58
<i>Milbury</i> , Ms. A box, fr. la. sew. circle.	
<i>Otego</i> , N. Y. A box.	
<i>Providence</i> , R. I. Graham Journal, 3d vol. 68 cop. of W. C. Chapin.	
<i>South Brookfield</i> , Ms. A barrel, care of Mr. Thompson, Syria.	41 00
<i>West Milbury</i> , Ms. A box.	
<i>Wilmington</i> , Ms. N. dist. A box, fr. la. sew. so. for Mr. and Mrs. Smith. Oregon miss.	15 00

*The following articles are respectfully solicited from
Manufacturers and others.*

Shoes, hats, blankets, coverlets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.